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ABSTRACT

This curriculum unit introduces students to the travelers and traders from the early part of the Han-Roman times up to the 14th century who took great risks in pursuit of silk. A variety of activities explore the development of the Silk Road trade routes, including journal writing, small group reading and writing activities, role play and simulations, mapping activities and video shows to highlight the rich cultural exchange that occurred from the trade. The lessons are: (1) "Preparing for the Journey"; (2) "Zhang Qian and the Spirit of Exploration"; (3) "Trade Along the Silk Road"; (4) "Cross-Cultural Communication"; (5) "Sharing Beliefs and Ideas"; (6) "The Silk Road During the Golden Age of the Tang"; (7) "Change Along the Silk Road"; and (8) "Cultural Exchange Today Along the Silk Road." Student handouts and teacher reference copies are included. (EH)

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ALONG THE SILK ROAD

People, Interaction & Cultural Exchange

SPICE

Stanford Program on International and Cross-Cultural Education
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ALONG THE SILK ROAD: PEOPLE, INTERACTION, AND CULTURAL EXCHANGE

A social studies unit
recommended for grades 6-10

Developed by

The China Project
Stanford Program on International and Cross-Cultural Education (SPICE)

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Cover design: Vermilion was the color of the imperial seal; purple, the favorite color for the Roman silk robes. Both colors were used on the cover to represent the interaction and fusion of Eastern and Western cultures at the time of the Silk Road history.

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Unit Introduction

ALONG THE SILK ROAD: PEOPLE, INTERACTION, AND CULTURAL EXCHANGE

Rationale

Cross-cultural contacts and the interdependence of human beings are two of the most basic and important phenomena in the history of humankind. From the time when people first went beyond their territorial boundaries to exchange goods and ideas with other peoples to the present times in which great advances in science and technology have made the world increasingly smaller, our collective experiences point to the inevitability and desirability of the continuous and mutual exchange of ideas and goods among peoples. Nevertheless, the development of science and technology and our increased understanding of our world have yet to reduce the incidence of hostilities and discrimination we inflict upon one another. Wars and racism continue to divide our world today.

Fortunately, the lessons of the past can guide us in finding solutions for the issues of today, and this is where the story of the Silk Road finds its relevance. Based on the numerous treasures excavated in the great caravan cities along the Silk Road, the writings of travelers like Xuan Zang and Marco Polo, and the numerous studies done by scholars, the story of people trading and traveling along the Silk Road shows us the long history of people-to-people exchange and the tremendous benefits of this interaction.

Along the Silk Road: People, Interaction, and Cultural Exchange introduces students to the travelers and traders from the early part of the Han-Roman times up to the 14th century who crossed deserts and treacherous mountain trails and weathered severe climatic conditions in pursuit of silk, of other goods, and of knowledge. Among the activities found in the unit are mapping activities and video shows which present visual images of the Silk Road trade routes; reading and dramatizing Silk Road travelers' stories that provide a rich description of their trade and travel adventures; small group reading and writing activities to help students explore the history of the Silk Road; and role-play and simulation activities to help students experience more fully the lives of the travelers and their adventures. Finally, journal writing provides an opportunity for students to reflect on their insights and learnings about

the Silk Road, especially about the process of cultural diffusion and its application to our present world.

Along the Silk Road hopes to challenge teachers to experiment with new instructional strategies to engage students in the story of the people and their interactions, and in the process of cultural exchange along the Silk Road.

The Silk Road

In recent times, the story of the Silk Road has generated renewed interest among historians, archeologists, and even politicans. With the continuous discoveries of artifacts and treasure beneath the ruins of the once great caravan cities dotting along the Silk Road route, and with the re-establishment of the Central Asian republics after the dissolution of the Soviet Union in 1989, the world has once again turned its eyes on this region.

Spanning more than 5,000 miles from its easternmost terminus in Changan, China, to its westernmost terminus in Antioch (and in Constantinople later on), the Silk Road was an important avenue in the exchange of goods and ideas among the peoples living in China, Central and Middle East Asia, and Europe. The Silk Road, a name christened by the German explorer Baron Ferdinand von Richthofen in the late nineteenth century, was not a long, single and unbroken highway but was actually a network of roads, trails, and pathways. In its earlier days, travelers seldom traveled the whole stretch, and trade resembled a chain where traders and segments of the trade route represented a crucial link in the trade. The length of the Silk Road accessible to travelers expanded or contracted depending on political factors, and it was only in the late 13th century, when the Mongols united most of Asia, did east-west travel become common.

1 2 3

For over 2,000 years, the Chinese kept the secrets of sericulture, from feeding the silkworms on mulberry leaves (1), to throwing, twisting together strands into threads (2), to weaving the silk fabric (3). (From *The Silk Road* by Irene M. Franck and David M. Brownstone)

unit introduction

Of all the commodities from China, silk was the most important for the westerners. The Chinese kept the secret of sericulture for at least 2,000 years. The Chinese themselves desired other goods from the West such as sacred green and white jade, the powerful Central Asian horses, and delicately colored glass. Aside from material goods, religion and technology were also spread along the Silk Road. Many religions, such as Buddhism, Christianity, and Mohammedanism, and technologies such as writing, weaving, and agriculture were spread by the continuous and extensive contact among the travelers of the Silk Road.

Unit Goals

- to introduce students to the history of the Silk Road, and to the peoples and terrain along it
- to understand and the difficulties of traveling along the Silk Road
- to know the different goods and ideas that were exchanged along the Silk Road
- to understand the reasons for travel
- to appreciate the contributions made by travelers in the exchange of goods and ideas along the Silk Road
- to learn how to use maps
- to relate the dynamics of trade and cultural exchange with their own experiences today
- to develop an appreciation for the diversity of cultures, and to learn how to be sensitive, tolerant, and accepting of the differences
- to develop group participation skills
- to practice writing skills
- to practice sharing information
- to improve skills at negotiationg and conflict resolution

U.S. Subjects

The lessons in this unit can be used to teach world history, geography and language arts. While the lessons focus on major historical events and figures, and are thus relevant to world history and geography themes, the teacher can use the travel log as a supplement to their language arts instruction.

Instructional Strategies

- group work (discussion, information sharing, drawing)
- role-play, simulation, and negotiation
- chart and map reading
- individual journal writing

Time and Suggested Sequence of Activities

This unit is divided into eight lessons. The first four cover the period from 200 B.C. to 500 A.D. The last four proceeds from 500 A.D. to the 15th century. Given the limited amount of time a teacher has in covering this subject matter, we recommend teaching the first four as a first segment, and the next four as another. Due to time constraints, teachers are advised to choose the lessons they deem relevant. Each lesson is self-contained and could be taught independently of other lessons.

- *Lesson One (suggested teaching time: 2-3 class periods)*
  Through a video and a mapping activity, students will learn about the physical terrain along the Silk Road. This lesson will also introduce students to their travel logs, which will serve as a record of students' understanding of the lessons and as a teacher's tool for assessing and evaluating the students' progress.

- *Lesson Two (suggested teaching time: 2 class periods)*
  This lesson introduces a historical figure Zhang Qian, whose travel beyond the borders of China facilitated the start of extensive exchange and contact between China and Central Asia. Students will read the story of Zhang Qian and act out the different parts through a tableau.

- *Lesson Three (suggested teaching time: 1 1/2 class periods)*
  Students will do a jigsaw activity that will enable them to understand the dynamics of trade along the Silk Road.

- *Lesson Four (suggested teaching time: 3 class periods)*
  An interactive greeting activity, a video, and a cross-cultural simulation game will enable students to understand and appreciate the importance and complexities of cultural exchange, in the context of both the Silk Road and in their own experiences.

- *Lesson Five (suggested teaching time: 2 class periods)*
  This lesson takes the students to another time frame of the Silk Road, i.e. from the 7th century on. Two more important historical figures; namely, Xuan Zang and Marco, are introduced. Students will read portions of Xuan Zang or Marco Polo's story and will present their portion to the class visually.

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- *Lesson Six (suggested teaching time: 2-3 class periods)*
  Students will do a readers' theater to deepen their understanding of the people, cultural interaction, and trade along the Silk Road.

- *Lesson Seven (suggested teaching time: 1 class period)*
  Through a time line activity, students will be able to view the history of the Silk Road in a wider historical context and understand the forces that affect change along the Silk Road.

- *Lesson Eight (suggested teaching time: 2 class periods)*
  This final lesson includes a video and a culminating collage-making activity that will sum up the different topics of the unit and students' understanding of cultural exchange.

Materials and Equipment

- Overhead Projector
- VCR
- Butcher Paper
- Coloring Materials: Crayons, Markers, Coloring Pencils, etc.

Icons

The following icons have been provided for ease of reference:

Student cards:

Group work:

Notes to the teacher:

Video Tape:

Background Info:

Lesson One

PREPARING FOR THE JOURNEY

Introduction

What is the Silk Road and how can we define it geographically?

This lesson introduces the different geographical features and cultures along the Silk Road. The "Geography of the Silk Road" video show provides as an orientation for the unit. It introduces students to the different types of terrain, travelers, and traders encountered along the Silk Road.

Another major component of this lesson is the travel log. This log will serve as the primary record of students' progress in the unit. It can be used in each lesson and will contain different styles of writing and drawings from the journey. It will also be used to record the students' understanding of and reflections on the lesson. Finally, students will prepare a map case to hold maps, timelines, and handouts from each lesson.

Objectives

- to describe one's own travel experiences and begin to connect them to those of travelers on the Silk Road
- to describe the physical geography of the route known as the Silk Road and to draw pictures of that terrain
- to examine various styles of travel writing and begin to develop a personal style of journal writing
- to prepare a travel log and other materials as a way to record reflections on the lesson
- to understand the hardships that crossing difficult terrain created for travelers along the Silk Road

lesson one

Materials

- Transparency of Handout 1A, Trade Routes of the Silk Road (Circa 200 B.C. to 200 A.D.)
- Transparency of Handout 1B, Geographical Features of the Silk Road
- Video 1: "Geography of the Silk Road"
- Video 1 Transcript
- Copies of Handout 1A and 1B, one per student
- Handout 1C, Major Stopping Points Along the Silk Road, Circa 200 B.C. to 200 A.D., one task card per group
- Handout 1D, Traveling Through the Desert, one per student (optional)
- Teacher Reference Copy, Major Stopping Points Along the Silk Road, Circa 200 B.C. to 200 A.D.
- Teacher Background Material, The Development of the Silk Road
- Overhead projector
- Poster board or butcher paper, one piece per group
- Coloring pencils or crayons
- Composition notebook (the black and white variety), one per student
- Construction materials: scissors, paste, tape, glitter, stickers, pictures from magazines, magic markers, brown paper bags, and any type of fabric
- Pocket folder (8 1/2" x 11"), one per student

Pronunciation Guide

Changan - chahng-an (pronounced separately)
Dunhuang - doon-hwahng
Kunlun - koon-loon
Shaanxi - shaan-hsi
Tian Shan - t-yen shan
Xian - hsi-an
Xinjiang - hsin-jhang

Time

Two to three class periods

Suggested Procedures—Part One: Setting the Context

1. Start the class by asking students to name trails or roads that are familiar to them. Examples are: the Oregon Trail, the Yellow Brick Road, or any major highway or thoroughfare near your school. Ask them questions like:

   - Why do you think they are named that way?
   - What purpose do these trails or roads serve? Who travels along them?
   - What do you need to do in order to travel them?

   (OR)

   Ask students about an exciting journey they have taken by themselves or with family or friends that involved crossing difficult terrain. This

journey may be a hike during summer camp, or a bike ride home during inclement weather. Ask students:

- Where did you go? Why did you go?
- What did you learn about yourself on the trip?
- What problems did you face? How did you feel when you got home?

2. Tell the students that they are going to take a trip along the Silk Road. The Silk Road refers to the ancient trade routes that connected Antioch and the Mediterranean region with Central Asia and China during the time of the Han Empire in China and the Roman Empire in Europe, around 200 B.C. to 200 A. D. Using a classroom map, locate the path of the Silk Road.

   Explain that there are two major segments of the Silk Road. The western section begins in the Mediterranean and passes through present-day Turkey, Iran, Turkmenistan, Uzbekistan, Tajikstan, Kyrgyztan, and Afghanistan. It ends at the Pamir Mountains. The second section begins on the eastern side of the Pamir Mountains, and runs through present-day Xinjiang Province in western China and then into the central China province of Shaanxi.

3. Project the transparency Trade Routes of the Silk Road (Handout 1A). Changan (now modern-day Xian) was the great city at the eastern end of the Silk Road. The westernmost city was Antioch. The Silk Road stretched over 5,000 miles (8,000 kilometers), a distance equal to going from San Francisco to New York and back again. The entire trip took more than eight months to travel, but few people ever traveled the whole route. Tell the students that while the Silk Road was the most important trade route at the time of its history, travelers also used other routes. Also tell the students that the Silk Road was not really one long continuous road but a network of routes.

4. Place the transparency Geographical Features of the Silk Road (Handout 1B) over the transparency of Trade Routes of the Silk Road (circa 200 B.C. to 200 A.D.) (Handout 1A) on the overhead projector.

   Explain to students that in traveling along the Silk Road, travelers encountered many kinds of terrain. This affected their choice of travel routes. On their journey they frequently crossed steppes (similar to dry prairie), mountains, and deserts. The shaded regions of the geographical features map indicate the different terrains of the Silk Road. Point out the different shaded regions on the map.

   Travelers and traders tried to avoid the hot desert and high mountains. Thus, the Silk Road trade routes had both a northern route and a southern route that skirted the Taklamakan Desert. At the Pamir Mountains, the two routes came together. Silk Road travelers

tried to plan the most strategic routes to overcome the challenges presented by the difficult terrain.

5. Prepare to show the video "Geography of the Silk Road" by asking students to describe what a desert, an oasis, or a steppe looks like. Ask them if they have ever traveled along these types of terrain. Have them describe their experiences and the sensation of walking in the desert or on a sandy beach or climbing a mountain. Now tell the students that they are going to watch a video show of the terrain that travelers along the Silk Road encountered.

6. Show the video.
   The transcript provided is for the teacher's use only. It can be used as a guide while showing the video, especially when pauses are deemed necessary for emphasis or clarification of the content found in the video. After the video, review the types of terrain that travelers passed through along the Silk Road (steppe, desert, oases, mountains). You may want to use the questions found at the end of the video to engage your students in a short discussion or quiz.

Suggested Procedures—Part II: Travelers and Terrain

1. Give each student a copy of the two maps, Handouts 1A and 1B. Divide the class into six small groups of five to six students each and give each group the construction materials. Assign each group a particular route that they are going to take and give one task card and answer sheet from Handout 1C, Major Stopping Points Along the Silk Road, Circa 200 B.C. to 200 A.D., to each group. You may also give out a copy of Handout 1D. Should there be more than six groups, assign the same route to two groups. The routes are

   1. Changan to Dunhuang
   2. Dunhuang to Kashgar: the Southern Route
   3. Dunhuang to Kashgar: the Northern Route
   4. Across the Pamirs
   5. Pamirs to Merv
   6. Merv to Antioch

2. Ask students to use their task cards to trace on their maps the route assigned to them. Tell them that although the direction they are taking is from east to west, travel during the time of the Silk Road went both ways. Having located the major stopping points or cities on the map, each group is to discuss, develop, and write

   - a description of the terrain they encountered in their route
   - the possible difficulties travelers would encounter as they crossed this type of terrain, and
   - advice to travelers who need to cross this terrain

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3. Using butcher paper or large poster boards, have each group draw a picture of the kind of terrain along their route. If there is more than one type of terrain, ask them to divide their poster board into sections, one section for each type of terrain.

Part III: Reflection

1. Have students share their drawings from Part II with the whole class. This can either be done by a representative of each group or by the whole group. Ask students to also share what they wrote in Part II.

2. Give each student a composition notebook or have them bring one from home. Ask them to cover their notebooks with brown paper bags or fabric. Have students use magic markers, stickers, glitter, or anything else to decorate their travel logs.

3. Have students divide their travel logs into the following sections:

   "Places I've Been"
   "People I've Met"
   "Things I've Learned"
   "My Thoughts and Feelings About the Journey"

   These can serve as headings for your travel log assignments (or you can make up your own).

   If you feel this activity would use too much class time, have students bring their notebooks to class already decorated.

4. Ask students to imagine that they have just completed weeks of traveling through difficult terrain along the Silk Road. Under the section "Places I've Been," tell them to describe the terrain that they passed through. They can choose any of the terrain along the Silk Road, namely, desert, steppe, oases, or mountains. Some of the questions you might ask them are

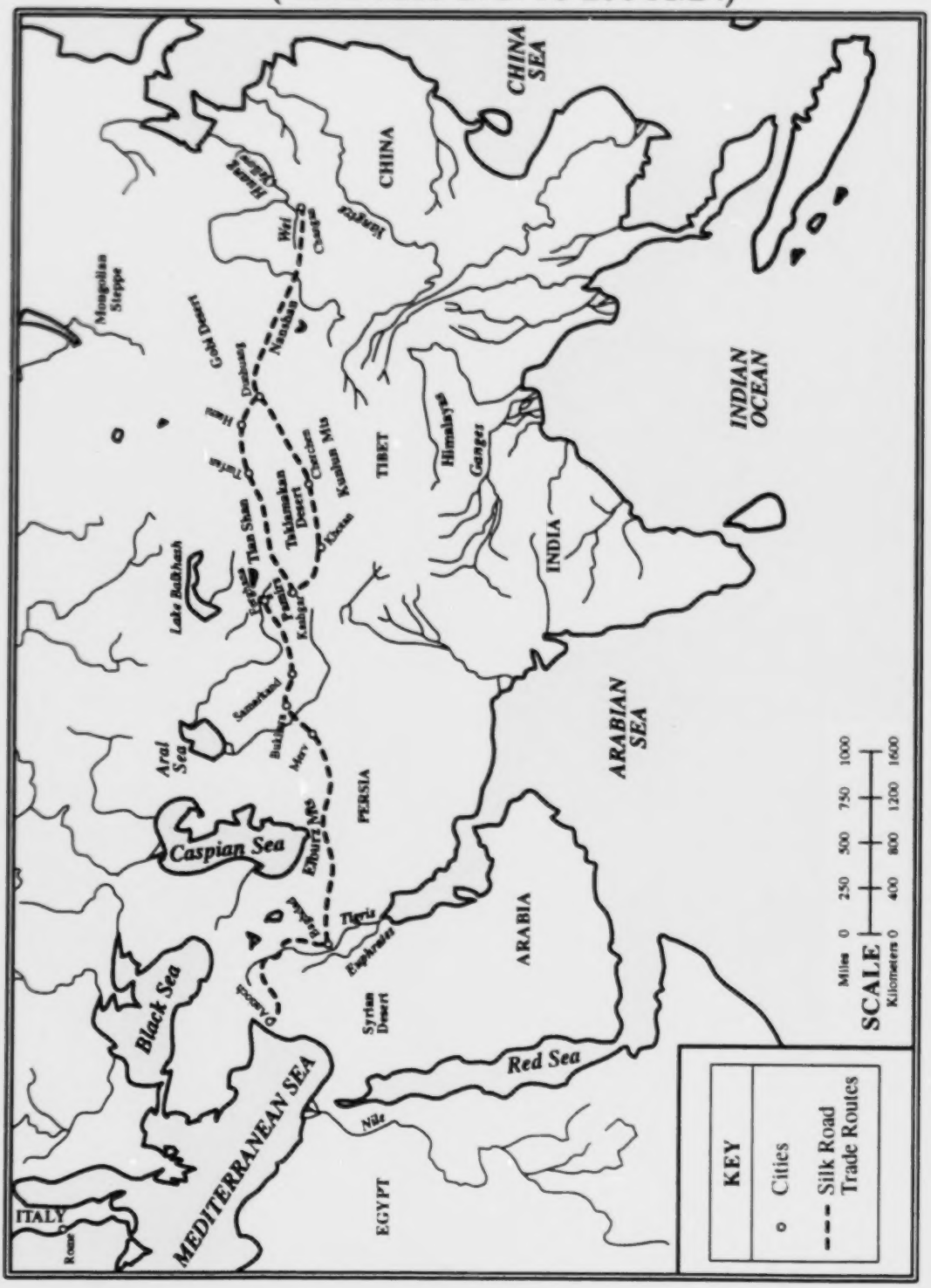
   - Where did you go? From where to where?
   - What type of terrain did you have to cross? What did the terrain look like?
   - How did you feel crossing the terrain? What difficulties did you encounter?

Part IV: Preparing the Map Cases

1. Distribute the 8 1/2" x 11" folders. Have students decorate their map cases in class or at home.

2. Ask students to place the maps, timelines, and handouts of all the lessons in the folders. These cases will encourage the students to organize their maps so that they won't get lost during the journey along the Silk Road.

TRADES ROUTES OF THE SILK ROAD
(CIRCA 200 B.C. TO 200 A.D.)



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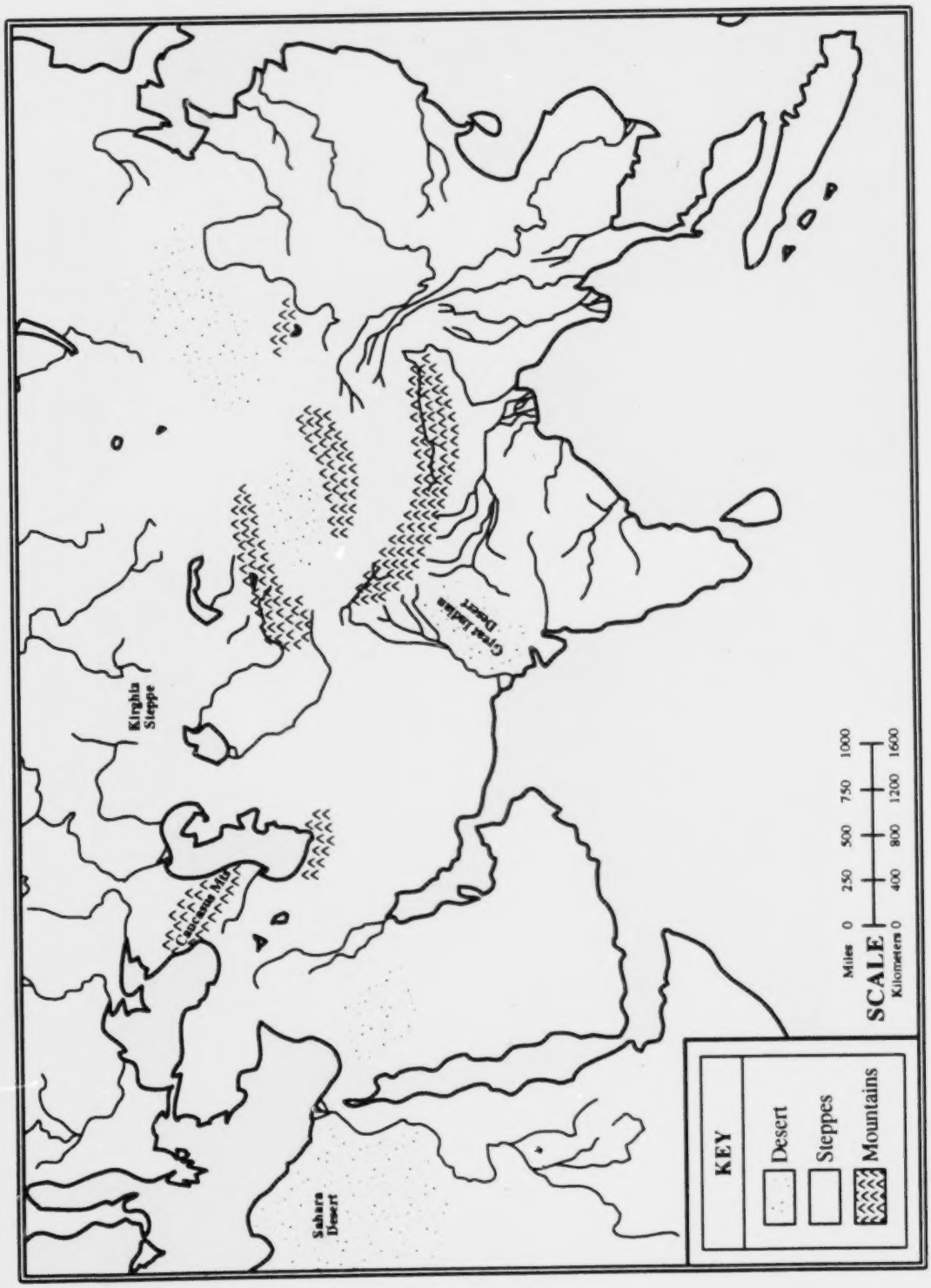
GEOGRAPHICAL FEATURES OF THE SILK ROAD



GEOGRAPHY OF THE SILK ROAD

Introduction

In all the world, some of the most exciting places to visit are on the Silk Road. There are many different peoples to meet, languages to hear, regions to see, and foods to taste. The Silk Road is a place for great adventures and great dangers.

Today let us take a journey on a segment of this famous road. Most travelers of the Silk Road in the past, in fact, never traveled the entire road, but rather, covered just a portion of it, as we will today, buying, selling, and bargaining for goods.

Let's imagine that we are traders looking to buy and sell silks, spices, perfumes, jewelry, and many other goods. The Silk Road trade routes are over five thousand miles long and stretch from Xian, China to Antioch, Turkey. The portion we will be traveling will take us from Xian to Kashgar. This short segment is enough to familiarize ourselves with all the types of terrain along the Silk Road. Be prepared, you have great adventures in store.

We will be traveling for many weeks, so what should we bring? We are not taking planes, trains or any automobiles! Just horses and camels.

Picture 1: Terrain

The terrain is different along different parts of the Silk Road. The different terrain makes some routes more dangerous to travel than others. We hope we will take the right routes that will bring us safely to our destination. Let's pack our bags and our horses and camels, bring our food and water, say goodbye to our friends and families and start on our long journey along the Silk Road.

Picture 2: Camel Caravan

The first thing we will need to do before we leave is to get a caravan together. A caravan is a group of travelers who move along the road together for safety. Together they can sell all their precious goods. Because none of us have taken the Silk Road before we should find some experienced travelers to come with us to "show us the ropes." We also need a reliable guide, called a caravaneer, who knows the terrain and the languages that we will encounter along the way. The guide is extremely important because he knows where all the towns and trading centers are and he can show us where we can sleep and eat. We would be lost without him!!

Picture 3: Changan/ Xian, sights

Now we are ready to start our journey with our bags full of precious silks and exotic goods to trade and sell on our travels. Today we depart from Xian, which is known as

the "City of Eternal Peace." The city marks the easternmost end of the Silk Road routes. In the Han Dynasty, Xian was known as Changan and was then the capital of China.

Xian is the site of many Buddhist relics, like this statue of Buddha. All along the Silk Road, travelers can see the remains of this religion that first came from India to dominate China. It became widely accepted in China by the 4th century. One of the very first Chinese travelers was a Buddhist monk named Xuan Zang. He went on a long journey to India in the 7th century to bring back some Buddhist scriptures to translate them to Chinese. Today Buddhism is not as widespread as it was in the past, but there are still many Buddhist monks and followers. This is a picture of a Buddhist statue in the Great Wild Goose Pagoda. This is a monument built for the scriptures that Xuan Zang brought from India.

Picture 4: Steppe land

In our first days of travel we experience the first terrain that is typical to the Silk Road. It is the steppe land. The weather's not too hot, there's water around and there's grass for the camels to eat.

The steppe land is very dry and flat, somewhat similar to prairie land and covered with some shrubs. This dry, flat land is easy to cross. There are several major cities and villages located on these steppe lands as we travel.

Picture 5: Gobi Desert

As we pass the Great Wall the terrain changes and we enter the desert. This is a very famous place called the Gobi Desert and though we only cross the very edges of it we still get a very good idea of what the rest looks like. We notice how little there is to eat for the camels. And while it is hot it is not unbearable.

What is interesting is that the Gobi Desert is not what we thought it would be. The Gobi is not formed of sand. There are no sand dunes. It is made of millions of rocks, some the size of a fist and others the size of a person's head. The Gobi is not a pleasant place to be, but our guide tells us that what lies ahead for us can be even worse.

Picture 6: Dunhuang

Before we face the next deadly desert we pass through Dunhuang and here we stop to see one of the most popular tourist attractions on the Silk Road.

Here are the Mogao Grottoes, famous caves with beautiful art work painted on their walls. The artists of the caves were hired long ago, by merchants on the Silk Road to give thanks for a safe crossing through the Gobi Desert, or to receive good luck in crossing the dangerous Taklamakan Desert.

Picture 7: Tian Shan Mountains

As we follow the northern route of the Taklamakan Desert we also pass the southern portion of the Tian Shan. But like many of the other features of the Silk Road, these mountains are very different. They are a section of the Tian Shan mountain range located near the Turfan region called the Flaming Mountains.

To the local Uighur people these mountains are known as the "Red Mountains" because they glow a brilliant red. And when the sun shines down on them they "shimmer and move as if on fire." And we thought the desert was hot! The surface temperature of these mountains reaches 176°F!

The local Uighur people today tell us a folk tale about these mountains of fire: It is said that in ancient times a wicked dragon would fly regularly to Turfan to eat a virgin and a boy sacrificed by the people of the region. If they were not supplied, the dragon would destroy crops and houses and kill men and livestock. A brave young man asked the king to be allowed to subdue the dragon. Wielding a double-edged sword, he fought fiercely with it for three days. Eventually he cut it in two, but the dragon would not die even though it was swimming in its own blood. So the youth chopped it up into ten pieces. The dragon was transformed into the Tian Shan and the ten cuts became the ten gorges of the mountain.

Picture 8: Taklamakan Desert

And now the terrain that we have all been fearing: the Taklamakan Desert. Unlike the Gobi, it is a typical desert. Our guide tells us that in the Uighur language Taklamakan means, "the desert of irrevocable death" and that many who have entered the region never survive to make it out.

The desert is very hot and dry and the towering sand dunes make it difficult to cross. They are sometimes as high as 300 meters, though usually the ones we cross are only 50 to 80 meters high.

Picture 9: Taklamakan Desert

We have to travel mostly in the evenings because the day time temperatures are so hot as to be unbearable and the fact that water is so scarce makes traveling actually dangerous. This is a hard time for many of us, but we make it with the help of our guide who leads us along the best and safest routes and who knows the locations of all the water holes.

Picture 10: Taklamakan Desert

On his journey to India, a traveler crossed this perilous desert and described its dangers in his journal:

"One enters the desert from the northwest. Not a drop of water nor a blade of grass may be seen. The road stretches on to an unseen destination; you look for the horizon, but the vastness appears to have no end. . . . The wind erupts in forceful, whipping gales, churning the sand and hurling rocks. Whoever is engulfed by it stands at death's door; the end is certain."

Picture 11: Oasis

Just when we think that we are too tired to go any further, our guide brings us to one of the oasis towns that are occasionally found in the desert. The oases are fertile regions in the desert with water that comes from the rivers of nearby mountains.

Because of the fertile land and the water supply, lots of people come to these areas to establish farms. There are travelers resting here from all over the surrounding regions. We talk and trade with them but before we know it is time to go again.

Picture 12: Pamirs

The next challenge that awaits us are the Pamir Mountains. Some travelers call the Pamirs "the roof of the world" because the mountains are so high and steep.

The climate is really different here. Because of the extremely high altitudes the temperature drops down very low and we must learn to travel in snow. Here in the Pamirs there are many paths that are slippery with ice and we must always be careful around the many frozen rivers that cross this terrain. It is extremely easy to freeze to death, or slip, or even fall through the ice of a frozen river. Also this is a very dangerous part of our journey because of the many thieves and bandits who hide in these areas ready to attack.

Conclusion

After almost two weeks of long hard traveling in the mountains, we begin our descent. We are happy to see the familiar steppe land much like that which we encountered in the beginning of our journey. The rest of our journey all the way to Antioch has terrain similar to that which we encountered in the beginning of our journey. We all feel good because we crossed some of the most difficult and dangerous terrain of the world and lived to tell about it.

Video 1 Quiz:

1. Which terrain would you enjoy traveling through the most? Which would be the most terrifying?

2. Select one type of terain discussed in the video and describe how you would feel traveling through it.

MAJOR STOPPING POINTS ALONG THE SILK ROAD CIRCA 200 B.C. TO 200 A.D. TASK CARD

GROUP ONE

Changan to Dunhuang

The easternmost point of the Silk Road was the city of Changan. Leaving Changan on the way to Dunhuang, travelers followed the Wei River for some 250 to 300 miles, then went slightly northwest through the Huang (Yellow) River valley. After following the foothills of the Nan Shan (Southern Mountains) for over 200 miles, they arrived at Dunhuang on the outer reaches of the Gobi Desert. Dunhuang was known as the City of the Sands, for great dunes of sand covered the area for more than 1,500 miles beyond it.

Instructions

You are going to travel from Changan to Dunhuang.

1. Using a colored pencil, trace the route on your Trade Routes of the Silk Road map.

2. Using the Geographical Features of the Silk Road map, discuss and write down

   a. a description of the terrain that you will pass on your journey
   b. the possible difficulties you might encounter as you cross this type of terrain
   c. the advice you would give to travelers crossing this terrain

3. Make a poster of the types of terrain you will be crossing.

MAJOR STOPPING POINTS ALONG THE SILK ROAD CIRCA 200 B.C. TO 200 A.D. TASK CARD

GROUP TWO

Dunhuang to Kashgar: the Southern Route

At Dunhuang, the Silk Road divided into two main routes—a southern route that skirted the south of the Taklamakan Desert to the towns of Cherchen, Khotan, and Kashgar—and a northern route. The southern route was more dangerous to travel than the northern route. There were several oasis-cities along this route, but between these cities, travelers had to camp in the open, and water was always in short supply. Some people preferred to travel during winter so that they could bring along blocks of ice to use as water.

VOCABULARY GUIDE:
caravan - a company of travelers on a journey through deserts and other rough regions.

Instructions

You are going to travel from Dunhuang to Kashgar, taking the southern route.

1. Using a colored pencil, trace the route on your Trade Routes of the Silk Road map.

2. Using the Geographical Features of the Silk Road map, discuss and write down

   a. a description of the terrain that you will pass on your journey
   b. the possible difficulties you might encounter as you cross this type of terrain
   c. the advice you would give to travelers crossing this terrain

3. Make a poster of the types of terrain you will be crossing.

MAJOR STOPPING POINTS ALONG THE SILK ROAD CIRCA 200 B.C. TO 200 A.D. TASK CARD

GROUP THREE

Dunhuang to Kashgar: the Northern Route

Taking the northern route, travelers would first reach a well-watered oasis town called Hami, then go on their way to a rich farming oasis called Turfan. Following the foothills of the Tian Shan ("Celestial Mountains") for over 600 miles, travelers would proceed through several large oasis centers to Kashgar. This route was more comfortable than the southern route, but bandits hid along this route, ready to rob and attack traders and their caravans.

VOCABULARY GUIDE:
caravan - a company of travelers on a journey through deserts and other rough regions.

Instructions

You are going to travel from Dunhuang to Kashgar, taking the northern route.

Instructions

1. Using a colored pencil, trace the route on your Trade Routes of the Silk Road map.

2. Using the Geographical Features of the Silk Road map, discuss and write down

   a. a description of the terrain that you will pass on your journey
   b. the possible difficulties you might encounter as you cross this type of terrain
   c. the advice you would give to travelers crossing this terrain

3. Make a poster of the types of terrain you will be crossing.

MAJOR STOPPING POINTS ALONG THE SILK ROAD CIRCA 200 B.C. TO 200 A.D. TASK CARD

GROUP FOUR

Across the Pamirs

After Kashgar, the road traveled west through its most dangerous leg, the passes of the Pamir Mountains. At 14,000 feet high or more, these passes were sometimes referred to as "the roof of the world." The Chinese named these mountains "Onion Mountains" because of the plants that caused travelers to feel dizzy and nauseous. In truth, however, the dizziness and nausea were caused by the thin air on the heights. Traveling through them to reach the West or Ferghana, the caravans faced more than just the natural dangers of treacherous snow-covered trails and ferocious wind and snow storms; they also faced bandits who often lay waiting to ambush them.

VOCABULARY GUIDE:
ferocious - fierce or violent.
treacherous - marked by hidden dangers or hazards.

Instructions

You are going to travel from Kashgar and across the Pamir Mountains.

1. Using a colored pencil, trace the route on your Trade Routes of the Silk Road map.

2. Using the Geographical Features of the Silk Road map, discuss and write down

   a. a description of the terrain that you will pass on your journey
   b. the possible difficulties you might encounter as you cross this type of terrain
   c. the advice you would give to travelers crossing this terrain

3. Make a poster of the types of terrain you will be crossing.

MAJOR STOPPING POINTS ALONG THE SILK ROAD CIRCA 200 B.C. TO 200 A.D. TASK CARD

GROUP FIVE

Pamirs to Merv

When the caravans made it safely down from the high mountain passes, travelers first stopped at Ferghana, where its fertile plains grew abundant crops of alfalfa, the favorite fodder of Ferghana's famous horses. Continuing on, the caravans passed through the familiar steppeland terrain to reach Samarkand and Bukhara, two leading trade centers in the Central Asia. Upon reaching these two cities, traders of many different cultures exchanged goods and information from the lands they had visited before.

VOCABULARY GUIDE:
caravan - a company of travelers on a journey through deserts and other rough regions.
steppe - treeless but grass-covered land of southeastern Europe or Asia where the temperature is great.

Instructions

You are going to travel from the foot of the Pamir Mountains to Merv, passing the cities Samarkand and Bukhara.

1. Using a colored pencil, trace the route on your Trade Routes of the Silk Road map.

2. Using the Geographical Features of the Silk Road map, discuss and write down

   a. a description of the terrain that you will pass on your journey
   b. the possible difficulties you might encounter as you cross this type of terrain
   c. the advice you would give to travelers crossing this terrain

3. Make a poster of the types of terrain you will be crossing.

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MAJOR STOPPING POINTS ALONG THE SILK ROAD CIRCA 200 B.C. TO 200 A.D. TASK CARD

GROUP SIX

Merv to Antioch

At Merv, the caravans passed into Persian control. The Persian empire stretched from Merv in the east to Antioch in the west. The Persians brought the caravans across steppes that ran parallel to the Elburz Mountains and past several cities before reaching Baghdad. From Baghdad, travelers followed the northern edge of the Syrian Desert to Antioch. This desert was full of hard sandy gravel, large loose stones, and small hills. Water was found easily in this area, though it was often muddy or full of algae.

VOCABULARY GUIDE:
caravan - a company of travelers on a journey through deserts and other rough regions.
steppe- treeless but grass-covered land of southeastern Europe or Asia where the temperature range is great.

Instructions

You are going to travel from Merv to Antioch.

1. Using a colored pencil, trace the route on your Trade Routes of the Silk Road map.

2. Using the Geographical Features of the Silk Road map, discuss and write down

   a. a description of the terrain that you will pass on your journey
   b. the possible difficulties you might encounter as you cross this type of terrain
   c. the advice you would give to travelers crossing this terrain

3. Make a poster of the types of terrain you will be crossing.

Major Stopping Points Along the Silk Road Circa 200 B.C. to 200 A.D. Answer Sheet

DESCRIPTION OF THE TERRAIN
POSSIBLE DIFFICULTIES FOR TRAVELERS
ADVICE TO TRAVELERS CROSSING THIS TERRAIN

TRAVELING THROUGH THE DESERT

Sturdy animals like camels also die from the difficult journey along the Silk Road.
(From *The Silk Road* by Irene M. Franck and David M. Brownstone)

Travelers pass through towering sand dunes in the Taklamakan Desert.
(From *The Silk Road* by Irene M. Franck and David M. Brownstone)

Major Stopping Points Along the Silk Road Circa 200 B.C. to 200 A.D.

I. Changan to Dunhuang

The easternmost point of the Silk Road was the city of Changan. Leaving Changan on the way to Dunhuang, travelers followed the Wei River for some 250 to 300 miles, then went slightly northwest through the Huang (Yellow) River valley. After following the foothills of the Nan Shan (Southern Mountains) for over 200 miles, they arrived at Dunhuang on the outer reaches of the Gobi Desert. Dunhuang was known as the City of the Sands, for great dunes of sand covered the area for more than 1,500 miles beyond it.

II. Dunhuang to Kashgar: the Southern Route

At Dunhuang, the Silk Road divided into two main routes—a southern route that skirted the south of the Taklamakan Desert to the towns of Cherchen, Khotan, and Kashgar—and a northern route. The southern route was more dangerous to travel than the northern route. There were several oasis-cities along this route, but between these cities, travelers had to camp in the open, and water was always in short supply. Some people preferred to travel during winter so that they could bring along blocks of ice to use as water.

III. Dunhuang to Kashgar: the Northern Route

Taking the northern route, travelers would first reach a well-watered oasis town called Hami, then go on their way to a rich farming oasis called Turfan. Following the foothills of the Tian Shan ("Celestial Mountains") for over 600 miles, travelers would proceed through several large oasis centers to Kashgar. This route was more comfortable than the southern route, but bandits hid along this route, ready to rob and attack traders and their caravans.

IV. Across the Pamirs

After Kashgar, the road traveled west through its most dangerous leg, the passes of the Pamir Mountains. At 14,000 feet high or more, these passes were sometimes referred to as "the roof of the world." The Chinese named these mountains "Onion Mountains" because of the plants that caused travelers to feel dizzy and nauseous. In truth, however, the dizziness and nausea were caused by the thin air on the heights. Traveling through them to reach the West or Ferghana, the caravans faced more than just the natural dangers of treacherous snow-covered trails and ferocious wind and snow storms; they also faced bandits who often lay waiting to ambush them.

V. Pamirs to Merv

When the caravans made it safely down from the high mountain passes, travelers first stopped at Ferghana, where its fertile plains grew abundant crops of alfalfa, the favorite fodder of Ferghana's famous horses. Continuing on, the caravans passed through the familiar steppeland terrain to reach Samarkand and Bukhara, two leading trade centers in the Central Asia. Upon reaching these two cities, traders of many different cultures exchanged goods and information from the lands they had visited before.

VI. Merv to Antioch

At Merv, the caravans passed into Persian control. The Persian empire stretched from Merv in the east to Antioch in the west. The Persians brought the caravans across steppes that ran parallel to the Elburz Mountains and past several cities before reaching Baghdad. From Baghdad, travelers followed the northern edge of the Syrian Desert to Antioch. This desert was full of hard sandy gravel, large loose stones, and small hills. Water was found easily in this area, though it was often muddy or full of algae.

THE DEVELOPMENT OF THE SILK ROAD

Despite the great distance between Asia and Europe, the two regions had contact prior to 1 A.D. Traders, pilgrims, and warriors all traveled along the Silk Road from Rome and Syria in the west to as far as China in the east. Culture spread through interaction among merchants, travelers, and conquerors. The most profound influences of all were those brought by conquering civilizations. To understand the history of cultural diffusion, one must understand the major empires of the Silk Road and the effects that they had on the exchange and spread of culture. Trade on the Silk Road flourished during three major time periods: (1) the 2nd century B.C. through the 2nd century A.D., (2) the 7th to 10th century A.D., and (3) the 12th to 14th century A.D. These were periods that saw the unification of great empires of the East and West.

The 2nd Century B.C. Through 2nd Century A.D.

The first major contact between East and West came with the conquest of Central Asia by Alexander the Great. This brought Greek influence to Central Asia. By 323 B.C. Alexander's empire stretched from Greece in the west to Egypt in the south and through Iran to northern India. As the empire grew, so did Greek influence in these new areas. In every place that Alexander conquered he set up new strategic military towns to which he imported Greek people. They brought with them their own cultural items and ideas. New plants such as the grapevine and new technologies in metal work were introduced during this era. Greek influences can be seen in the Central Asian art and architecture of this time period.

Yet because Alexander's empire was so great in size, his successors could not keep it united. Many regions revolted after his death. As the empire of Alexander the Great fell, three new powers arose to assume control of the lands Alexander had conquered. The Romans took over the western part of Alexander's empire, and the Parthians took over the eastern half. At the same time, China extended its dominance far to the west, as far as Sogdiana, the eastern-most boundary of Alexander's empire. Chinese control of this region meant that for the first time silk could be easily transported for trade with the Parthians. The Parthians acted as middlemen, trading the silks to the Romans for gold.

With these vast areas of land united under Chinese rule, trade became much more efficient and much less dangerous. As trade flourished, different people came together, and their contact led to cultural exchange and diffusion. It was during this period in the 1st century A.D. that traders and Buddhist missionaries first brought Buddhism to China.

As time went by, however, the three empires began to lose control over their territories in Central Asia, and one by one they disintegrated. Trade became more treacherous and expensive because the goods had to pass through many small states, paying taxes and fees in each one. As a result, the level of trade declined until the 7th

century A.D. when the Central Asian region was again unified under the Muslim Dynasty and China grew powerful and united under the Tang Dynasty.

The 7th Century A.D. to the 10th Century A.D.

In the 7th century, a new influence began to dominate the area of Central Asia—the Islam religion. This new religion, which was based on the life experiences of the Prophet Muhammad, quickly spread throughout the Middle East and Central Asia. The conquests of the Muslim Empire unified the area from Arabia in the west to Kashgar, China, in the east. With the safety brought by unity, the Muslim merchants traveled freely throughout these regions, trading their wares and spreading their beliefs.

At the same time, the Chinese were venturing out beyond their conventional frontiers to the west. Trade resumed, and in the Tang dynasty, China was open to ideas and goods imported from abroad. During this time Muslim merchants introduced the grapevine to the Chinese, and many technological inventions were taken from China, including the mechanical clock, printing, and gunpowder, all of which had enormous impact on the West. Yet the desire for luxury and the corrupt ways of the Tang government weakened the empire, and by 907 A.D. the dynasty had fallen. This marked the end of Chinese control over Chinese Central Asia. With unity gone, overland trade again became difficult, and the Arabic traders relied on sea travel to bring their goods to China.

The 12th Century to the 14th Century

The next time that both Central Asia and China were unified was under the Great Mongol Empire. Genghis Khan, the leader of the Mongols, conquered all of the land from China to the Mediterranean. With one empire controlling all of the Middle East and Central Asia, the roads were the safest ever to travel. During this time Marco Polo and other Europeans made their way all the way from Europe to China. Yet because of differences between the Mongol rulers of Russia, Central Asia, and China, the Mongol Empire fell apart. With the fall of the Mongols in the 14th century and the fall of Constantinople in the mid-15th century, the Silk Road disintegrated again.

Epilogue

Though trans-Asian trade and travel would resume from time to time, the Silk Road would never regain its original importance and grandeur. In the Age of Discovery, Western navigators like Ferdinand Magellan and Christopher Columbus would take to the sea to discover alternative routes. Traveling by sea was more economically advantageous because it removed the obstacles of passing through anyone's territory and of sharing profits with middlemen.

Through the centuries, cities such as Antioch, Baghdad, Samarkand, and Changan were forgotten by the other people who lived along the Silk Road. These cities were either destroyed by war, shrank in size, or were abandoned to the sands.

A slow process of recovery occurred during the 18th century, when explorers, adventurers, scholars, archaeologists, traders, and travelers heard of the great highway that once linked the two ends of Europe and Asia. They began to explore the hidden treasures of the Silk Road. The British and the Germans led the European explorers and archaeologists who traveled to Central Asia and Changan. They unearthed centuries-old Buddhist manuscripts and statues. They even sawed many large frescoes off the walls of many Buddhist temples and brought them and other archaeological treasures back to their own countries to be displayed in museums. Today, the Chinese government wants to take back these national treasures, claiming they were stolen by these explorers and archaeologists. It is now still possible to go to some areas of the Silk Road and dig, but archaeologists can not take any of their treasures they unearth with them.

Package tours to China, India, or Turkestan afford the modern-day traveler or tourist the opportunity to see the grandeur of the civilizations that once ruled the Silk Road. However, as in the past, conflicts in Iran and Iraq, the decades-long Israeli-Arab-Lebanese clashes, the conflict in Afganistan and Azerbaijan, and scores of other political and religious confrontations along the Silk Road prevent anyone from making the long journey across Eurasia that once marked the true, full compass of the Silk Road.

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Lesson Two

ZHANG QIAN AND THE SPIRIT OF EXPLORATION

Introduction

What kind of physical challenges and risks did travelers encounter along the Silk Road? What motivated them to travel such difficult terrain and risk these dangers?

The spirit of exploration and the quest for material goods motivated travelers and traders to venture beyond the known borders of their native lands. In their effort to make contact and trade with other peoples and cultures, early travelers along the Silk Road often encountered tremendous physical hardships and dangers. In this lesson we will examine some of the reasons for early travel along the Silk Road.

Objectives

- to understand some of the reasons why people travel
- to become familiar with one traveler along the Silk Road, Zhang Qian, and the spirit he represented
- to retell a story in a tableau

Materials

- Handout 2A, Zhang Qian and the Spirit of Exploration, one per student
- Transparency of Handout 1B, Geographical Features of the Silk Road
- Handout 2B, Route of Zhang Qian: 138 B.C. map, one per student
- Transparency of Handout 2B
- Handout 2C, Zhang Qian Tableau Activity Instructions, one task card per group

Pronunciation Guide

Han Wu Di- hahn-woo-dee
Xiongnu - shuhng-new
Yuezhi - yoo-eh-jer
Zhang Qian - jhang ch-yen

Time

Two class periods

Suggested Procedures—Part One: Setting the Context

Ask students to mention explorers, adventurers, or great expeditions or exoduses previously made by groups of people. Examples include: Christopher Columbus, Amelia Earheart, Marco Polo, Moses leading the Israelites out of Egypt, and Mao Zedong leading his communist comrades on the Long March. Invite students to speculate about certain aspects of the journeys made by these individuals or groups. Ask questions such as:

- What were the reasons for these people's travels?
- What difficulties did they encounter along the way? How did they overcome obstacles?
- What discoveries did they make?
- What were some characteristics of these people?

Suggested Procedures—Part II: Zhang Qian and the Spirit of Exploration

1. Introduce the Zhang Qian story. Zhang Qian was a Chinese military official during the Han Dynasty (206 B.C. to 220 A.D.) who volunteered to seek out the Yuezhi people (one of the Indo-European nomadic groups) in order to form an alliance against the Xiongnu (a people of mixed Indo-European and Mongol stock who were probably the ancestors of the Huns who created trouble in Europe). Distribute Zhang Qian and the Spirit of Exploration (Handout 2A) and Route of Zhang Qian (Handout 2B). Have a preliminary reading and discussion of the story. (If the language in the story is difficult for some students, you may want to have them read it in pairs or small groups.) Some possible discussion topics are

   - What kind of person was Zhang Qian?
   - If you were the Xiongnu chief, what would you have done to Zhang Qian?
   - How do you think Zhang Qian felt when he was captured?
   - If you were the Yuezhi leader, what would you have told Zhang Qian?
   - How would you describe the reaction of Han Wu Di when he heard about the different peoples, lands, plants, and objects described by Zhang Qian?

2. Show the transparency of Handout 1B, Geographical Features of the Silk Road, and then the transparency of Handout 2B, Route of Zhang Qian. Briefly discuss some of the geographical obstacles of Zhang Qian's journey.

3. Divide the class into six small groups. Assign each group one of the six sections of the story. The six sections are

   1. Han Wu Di sends out Zhang Qian.
   2. Zhang Qian is captured by the Xiongnu.
   3. Zhang Qian tries to convince the Yuezhi to join China in its fight against the Xiongnu.
   4. Zhang Qian returns to China.

5. China defeats the Xiongnu.
6. Zhang Qian the ambassador brings gifts to the leaders of other tribes.

Distribute the Zhang Qian Tableau Activity Instructions (Handout 2C). Tell the groups they are going to create a tableau, a still-life portrayal of a particular event. Let each group read and discuss its section of the story and how to retell the section to the class in the form of a tableau.

Have each group choose a narrator and actors. Encourage the students to be as creative as possible in depicting their scenes by using a variety of facial expressions and body postures to convey the different emotions involved in their scenes. Students can also portray inanimate objects, such as mountains, gifts, camels, or trees.

When they are ready, ask each group to stand in front of the class and form the tableau. The students should hold their positions while the narrator reads the part of their story. A group can have more than one tableau to depict the whole section. Using the overhead projector to show the map of Zhang Qian's travels, the narrator can indicate the story's setting while narrating it.

Suggested Procedures—Part III: Debriefing and Reflection

1. Inform students that while trade was the main reason people traveled along the Silk Road, there were also other reasons. Zhang Qian braved difficult terrain, harsh weather, and years of captivity to seek the alliance of the Yuezhi people against the Xiongnu. He brought back to China several things from the places he visited, and his experience opened the way for more trade between China and the other kingdoms of Central Asia.

2. In their travel logs, ask the students to describe Zhang Qian and his life in the section "People I've Met." Guide students by asking them some of the following questions:

   - What was the purpose of Zhang Qian's journey?
   - What kind of a person was he?
   - What did he do for his country?
   - How did his experiences help trade between China and other places?

3. Ask students to imagine that they have undertaken a journey from their homeland to another country where people have very different customs and habits. In the section "My Thoughts and Feeling About the Journey," tell students to write down their reasons for traveling to this foreign place. Ask them to recount their journey.

   Note: Students could also draw their reflections.

ZHANG QIAN AND THE SPIRIT OF EXPLORATION

Many travelers, whether traders, pilgrims, or soldiers, contributed to the development of the Silk Road trade routes that fostered the exchange of goods and ideas across vast regions of Europe, Central Asia, and China. Zhang Qian is one of the great historical figures of the Silk Road, for he was one of the first travelers to venture outside of China's borders. His travels in Central Asia opened the paths for the development of the Silk Road trade routes.

I. Zhang Qian lived during the Han Dynasty, sometime in the 2nd century B.C. This was a time of great empires and powerful rulers. The sixth emperor of the Han Dynasty, Han Wu Di, was constantly working to keep China's northern borders strong and secure from invasions. He tried to keep his enemies outside China's borders by using force or through diplomacy (talking and negotiating with them). To prevent the Xiongnu people from invading from the north, Han Wu Di decided that he would establish an alliance with the Yuezhi people to fight the Xiongnu. The Xiongnu had earlier defeated the Yuezhi and "made a drinking vessel out of (their) king's skull." The Yuezhi people had fled to the west of China. Han Wu Di had heard that the Yuezhi were constantly trying to avenge the death of their king and were looking for an ally to join them to fight the Xiongnu. The road to the Yuezhi, however, was very dangerous because it led through the territory of the Xiongnu. The emperor called for volunteers to make this perilous journey and Zhang Qian, who was then a young officer in the imperial household, responded.

II. In 138 B.C., Zhang Qian with 100 men ventured outside the borders of China and headed towards the west where the Yuezhi lived. He crossed vast deserts and high mountain passes where bandits hid waiting to attack and rob unsuspecting travelers. On his way to the Yuezhi, he was captured by the Xiongnu and brought before their chief. The chief said, "The lands of the Yuezhi lie to the north of my territory*, by what right do the Han send thither an ambassador? If I wanted to send an ambassador to a country situated to the south of China, would the (Emperor of China) let me do it?" Zhang Qian was kept as a prisoner. The Xiongnu people gave

*Since then the Yuezhi had been driven out of the north by the Xiongnu and had moved all the way down to Bactria.

him a wife, and Zhang Qian and his wife had a son. After ten years, the Xiongnu were less watchful over Zhang Qian and he was able to escape with his wife and son and a guide.

III. Zhang Qian continued traveling westward and after "many periods of ten days," he came to the valley of Ferghana. The people of Ferghana were excellent archers on horseback, and they rode on horses that were far more powerful than the Chinese horses. Their ruler had heard of the riches of the Chinese empire and wanted to establish relations with the Chinese emperor. Zhang Qian told him, "My lord, instruct your guides to conduct me to the Yuezhi; if, in spite of everything, I manage to return to my own country, my king will send you gifts without number." The ruler thus provided him with safe conduct, interpreters, and guides, and Zhang Qian set out to travel once more. He finally reached Bactria where the Yuezhi lived. Bactria had fertile land and was a peaceful region compared to the warring regions around China's borders. Zhang Qian asked the Yuezhi leader to form an alliance against the Xiongnu, but the Yuezhi did not wish to join the Chinese in war against the Xiongnu, preferring instead to give up their quest for revenge and to live peacefully in Bactria. Zhang Qian lived with the Yuezhi for a year before returning to China. During this time Zhang Qian learned about many new plants and animals. He later transported some of these plants back to China.

IV. Though he tried to avoid the Xiongnu on his way home, Zhang Qian was again taken prisoner by them. But within a year the Xiongnu were engaged in a civil war. During the chaos, Zhang Qian escaped. Finally, after 13 years of travel and adventure, Zhang Qian returned to China. Of the 100 companions he originally set out with, only one returned with him. He brought back many stories of new lands and of peoples of different cultures. He told the emperor of the strong and powerful horses of the Ferghana region. These "blood-sweating horses" were capable of carrying armored men into battle and were stronger than any of the horses in China. Zhang Qian told of things that the Chinese had never seen or heard before, such as the "big bird with eggs the size of jars" found in the Arabian Peninsula, and of "clever jugglers" found in Syria. Zhang Qian also told the emperor that in the lands towards Bactria and Ferghana he had seen silk and bamboo that he knew had originated in China. This led him to believe that there were traders who traveled an overland route through the regions of northern India.

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V. The Emperor Han Wu Di was fascinated and impressed with Zhang Qian's stories of different peoples, lands and the plants, animals, and goods beyond China's borders. He decided to send an army to try and gain control of the regions where the Xiongnu tribes lived. Zhang Qian's knowledge of that terrain proved invaluable in preparing Chinese soldiers to battle against their enemies. After many long battles, the emperor's army finally defeated the Xiongnu and gained control of the region all the way to Bactria, where the Yuezhi lived. China was now able to control the trading routes in this region. These routes later developed into the Silk Road.

VI. Zhang Qian suggested to the emperor that in order for China to divide and weaken the remaining Xiongnu threat, the emperor should establish friendly relations with the other tribes. And who was a better person to send to these tribes than Zhang Qian? Thus, Zhang Qian became ambassador of China and brought gifts to these other tribes. He is thought to have also brought back into China alfalfa, the fodder for horses and camels, and grapes. In the remaining years of his life, Zhang Qian became well known all over China and in the West. People called him the "Great Traveler" and he was promoted to state minister for foreign affairs.

Zhang Qian's spirit of travel and adventure led to the discovery of many lands and peoples outside of China's borders. His travels enabled China to exchange goods with the other kingdoms. Envoys that succeeded him followed his trails and also brought back samples of unknown plants and minerals. From these contacts with the other peoples, plants such as the cucumber, the pomegranate, and the walnut came to China. Thanks to Zhang Qian's brave efforts to seek out the Yuezhi and to his continued contacts with the other tribes who inhabited the lands surrounding China, China and the western regions peacefully exchanged goods and ideas along the Silk Road for a long time.

VOCABULARY GUIDE:
alliance - bond or connection between individuals or states.
ambassador - an official representative or messenger.
avenge - to punish a wrongdoer for a wrong committed.
bamboo - a tropical woody plant with hollow stems used for building, furniture, or food.
fodder - something fed to cattle, horses, or sheep.
imperial - relating to an empire or an emperor.

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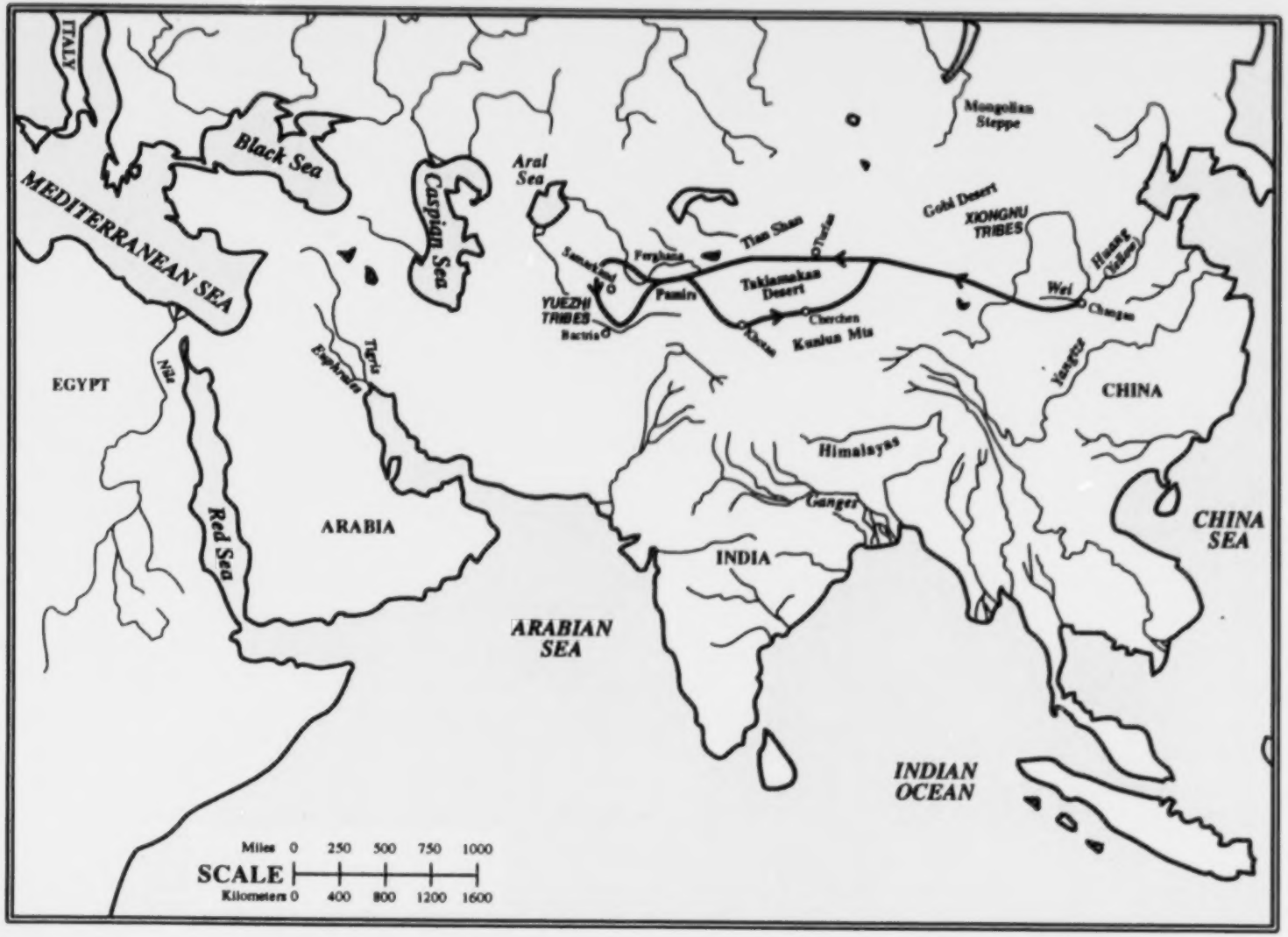
invaluable - priceless or costly.
quest - search, pursuit.
succeed - to follow next in order
terrain - physical features of a geographical area.
ventured - undertook risks and dangers.
volunteer - one who enters into or offers himself for a service of his own free will.

ROUTE OF ZHANG QIAN: 138 B.C.



ZHANG QIAN TABLEAU ACTIVITY INSTRUCTIONS

Instructions

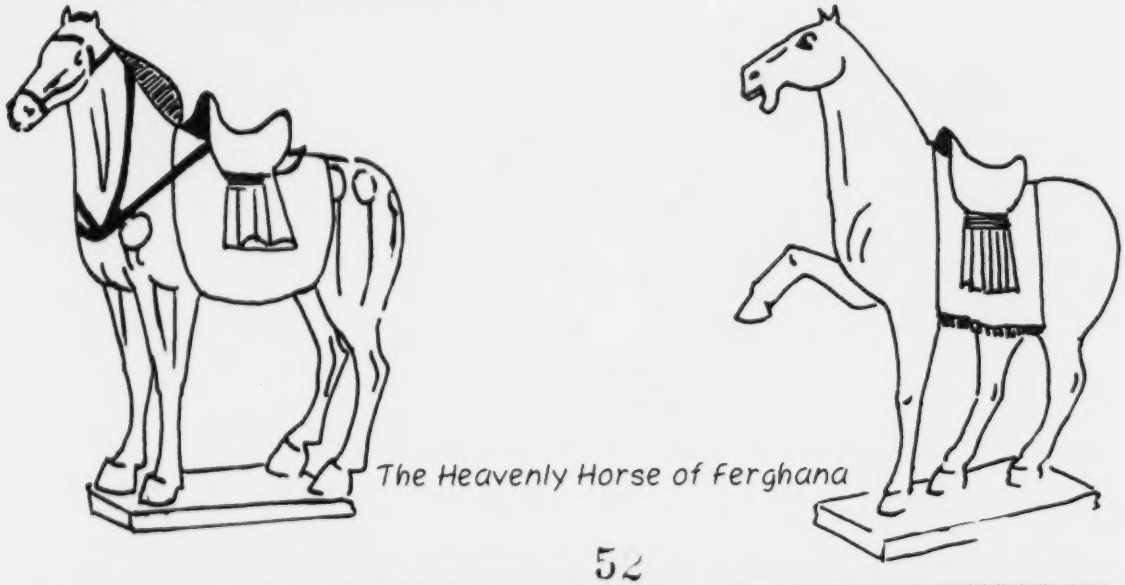
1. After receiving your assigned part of Zhang Qian's story, read the section again together and answer the following questions:

   a. What happened in the story?
   b. Who were the characters involved?

2. You are now going to retell this part of the story in the form of a tableau. A tableau is a still-life portrayal of a particular event. Choose a narrator and actors. If there are not enough human characters in the scene, some of you may portray non-human characters, for example, mountains, camels, or trees.

3. Practice the scene. Try to depict the scene as realistically as possible so that others who look at it will know what is going on. You can use facial expressions and body postures to convey the emotions involved in the scene. Also, be sure to face the class when you perform the tableau. Make the scene pleasant to see by having some of the characters kneel, sit, crouch, or squat. Try not to have everyone standing up. You can also have more than one scene.

4. In case there is more than one scene, narrators should cue the group when to change its tableau.



The Heavenly Horse of Ferghana

Lesson Three

TRADE ALONG THE SILK ROAD

Introduction

What was traded along the Silk Road and what were some of the dynamics of trade?

Students will do a jigsaw activity that will enable them to understand the dynamics of the Silk Road trade. They will break up into smaller groups to discuss an important section of an article. Then, the small groups will form large groups to engage in an activity in which they visually express their understanding of the trade along the Silk Road.

Objectives

- to better understand the dynamics of trade along the Silk Road
- to examine particular aspects of trading and share that understanding with classmates
- to recreate visually the different aspects of the Silk Road trade
- to gain a greater understanding of the hardships that traders met along the Silk Road
- to connect trade along the Silk Road with present-day commercial activities

Materials

- Examples of goods traded along the Silk Road, for example, spices, silk, food (Chinese, Italian, Central Asian)
- Handout 3A, The Dynamics of Trade Along the Silk Road, one reading and instruction card per group
- Large poster board or butcher paper
- Crayons, colored pencils, markers
- Teacher Reference Copy, The Dynamics of Trade Along the Silk Road

Pronunciation Guide

Changan - chahng-an (pronounced separately)
Yuan - ü-yan

Time

One-and-a-half class periods

Suggested Procedures: Part One—Setting the Context

1. Prepare for this lesson by asking students if they have done some "bartering" in their lives. Have they traded one of their possessions (e.g., shirt, baseball cards, candy) for something they wanted from someone (e.g., baseball cap, stamps, stickers)? Examine the process undertaken to barter successfully. While the Silk Road traders also engaged in bartering, their experience in trading along *the Silk Road* involved a lot more preparation and risk taking, risks that were tied not only to their money but also to their lives.

   (Or)

   Ask students to take out a sheet of paper. Ask them to write down the origins of the following items as far back as possible.

   - a cotton shirt
   - paper
   - cereal

   For example, milk can be traced back to the carton, to the refrigerator, to their mother who brought it from the grocery, to the factory, and to the cows.

2. Tell the students that trade along the Silk Road resembled a chain, in which products passed through several hands. The original product might change shape several times as people adapted it to suit their or other's needs. For example, silk was traded in the form of undyed fabric in China, then brought to the Mediterranean where it was dyed, sewn, and finally sold as robes in Rome.

Suggested Procedures—Part Two: Jigsaw Activity

1. Pass around examples of some of the goods that were traded along the Silk Road. Make this a multisensory experience for the class by allowing students to smell, taste, and feel the goods.

2. Tell the students that they are going to do a jigsaw activity. In a jigsaw, each piece is important to complete the bigger picture. Explain to them that they will be divided into smaller groups and that each group will receive a piece of an article to discuss and later share with a bigger group. Divide the class into three groups of 12 or more students. Each group will be called a Home Group.

3. Tell each Home Group to divide themselves into six smaller groups (two students per group). These new groups will be called the Expert Groups. Give each Expert Group their reading and instruction cards from Handout 3A, The Dynamics of Trade Along the Silk Road. Each Expert Group is to read, discuss, and answer the questions pertaining to their section of the article relating to trade along the Silk Road. Instruct the Expert Groups to highlight the major points of the section, cite examples, and discuss ways to share and explain the material to

their Home Group. After 10 minutes, reconvene the Home Groups and ask each Expert Group to share with the rest of the group what they have learned. By coming together and sharing what they have learned, they will be piecing together the article.

Note: Tell students they may want to refer to previous maps in map cases.

4. Distribute poster boards and drawing materials to each Home Group and ask them to create a six-section "portrait" of the dynamics of trade along the Silk Road. Make sure they incorporate in their drawings the information read and discussed in the jigsaw. This should take about 30 minutes. (To facilitate drawing, you may want to cut up the poster boards into six sections and put them back together for the group presentation.)

5. Ask each group to present their portraits to the whole class.

Suggested Procedures—Part Three: Reflection

In their travel logs, ask students to write down under "Things I've Learned Today" the answers to the following questions:

- What goods were traded along the Silk Road? Name at least five. Which goods came from the West? From the East?
- What made trading along the Silk Road interesting? Difficult? Different from or similar to modern-day trading?
- Can you name five different objects in your home that were made in other countries or were originally found in other countries? Do you know which goods in your own country are being exported to other countries?
- What would happen if trading stops?

Option: You can ask students to draw goods traded along the Silk Road or items in their homes that come from other countries.

THE DYNAMICS OF TRADE ALONG THE SILK ROAD
READING CARD

EXPERT GROUP ONE

Major Sections Along the Silk Road

The Silk Road can be divided into three major sections representing different geographical regions and also different aspects of the silk trade along the Silk Road. These three sections of the Silk Road trade routes are

- an eastern section beginning in Changan, China, and running along the northern and southern borders of the Taklamakan Desert to the Pamir Mountains;
- a Central Asian section crossing the Pamirs and the Central Asian region of Samarkand; and
- a western section that runs through Persia to the Mediterranean.

Along the eastern section of the Silk Road, the Chinese produced silk to trade or sell to the Central Asian traders and merchants. Merchants from Central Asia would go to the western borders of China and trade their herbal medicines and pieces of jade from Khotan for the luxurious Chinese silks. Then, these traders would transport the silk by caravan through the oasis towns of Central Asia. In the oasis town markets, the traders would exchange the silk for other goods from traders from the other side of the Pamir Mountains, who would then transport the silk through the region of Samarkand. Other Persian, Armenian, and Jewish traders handled the silk trade through Persia to the Mediterranean regions, where the silks were finally purchased with gold from Rome.

THE DYNAMICS OF TRADE ALONG THE SILK ROAD
INSTRUCTION CARD

EXPERT GROUP ONE

Instructions

You have been designated as experts on this section of this story. Read the section carefully and answer the following questions:

1. What are the three major sections representing the trade along the Silk Road? Could you trace them on the map?

_____

_____

_____

2. What happens along each section?

_____

_____

_____

After discussing this section with your co-experts, think of ways to teach this section to your Home Group.

Romans spent a lot of money on luxurious silk. (From *The Silk Road* by Irene M. Franck and David M. Brownstone)

THE DYNAMICS OF TRADE ALONG THE SILK ROAD
READING CARD

EXPERT GROUP TWO

Trade Resembled a Chain

Trade from the eastern end of the Silk Road (Changan, China) to the western end (the Mediterranean) was indirect. Goods passed from one trader to another in short segments. Trade resembled a chain, with each trader and segment of the trade route representing a crucial link in the trade.

The trading that occurred along each trade route segment was known as peddling trade. The trader would carry his goods and sell them and buy others while traveling from one market to another. Sometimes, traders would exchange their goods for other goods without the use of money. This is called bartering. For example, a Middle Eastern trader might set out on an eastward trade route with goods he knew were unavailable farther east, such as colored glass or white jade. He would trade these goods for a profit and then buy other goods, such as silk, that could be sold for a high price in Europe.

VOCABULARY GUIDE:
crucial - important or essential.
peddling trade - the informal selling of goods along the streets.

THE DYNAMICS OF TRADE ALONG THE SILK ROAD
INSTRUCTION CARD

EXPERT GROUP TWO

Instructions

You have been designated as experts on this section of this story. Read the section carefully and answer the following questions:

1. Why do we say that trade along the Silk Road resembled a chain?

_____

_____

_____

2. How would you describe the kind of trading that happened along the Silk Road?

_____

_____

_____

After discussing this section with your co-experts, think of ways to teach this section to your Home Group.

Romans spent a lot of money on luxurious silk. (From *The Silk Road* by Irene M. Franck and David M. Brownstone)

THE DYNAMICS OF TRADE ALONG THE SILK ROAD
READING CARD

EXPERT GROUP THREE

Preparations

A trader or merchant who wished to make a profit from trading at the different centers along the Silk Road would initiate a trade expedition. He would save or borrow the money he needed for his trip. If he borrowed the money, the lender expected him to give back more than he borrowed at a high interest rate. This made the trip riskier and more costly. After the trader had obtained enough money, he had to decide which trade routes to take. Each route had advantages and disadvantages. Some routes were more dangerous; other routes took longer to travel. Deciding on the routes was very important to the success of the trade expedition. If one section of the route fell prey to bandits or was impassable because of the weather, then the trader would have to alter his plans and would lose valuable time and energy.

In order for the trader to make money, he had to sell his goods at a price high enough to cover his travel expenses. Because it was costly to transport his goods from his original location to the final destination, he needed to estimate his expenses. This was difficult because information concerning trade route and market conditions could easily change by the time he had reached that location. The trader had to plan for travel and transportation costs, taxes, and money for protection of his goods against bandits.

VOCABULARY GUIDE:
market conditions - the economic conditions and activity in the area of buying, selling, and trading.
trade expedition - journey for the purpose of exchanging goods.

THE DYNAMICS OF TRADE ALONG THE SILK ROAD
INSTRUCTION CARD

EXPERT GROUP THREE

Instructions

You have been designated as experts on this section of this story. Read the section carefully and answer the following questions:

1. What does a trader need in order to start a trade expedition? Why is it important for him to know which route to take?

_____

_____

2. What does a trader need to do to make sure that he does not lose money?

_____

_____

_____

After discussing this section with your co-experts, think of ways to teach this section to your Home Group.

Romans spent a lot of money on luxurious silk. (From *The Silk Road* by Irene M. Franck and David M. Brownstone)

THE DYNAMICS OF TRADE ALONG THE SILK ROAD
READING CARD

EXPERT GROUP FOUR

Embarking on the Journey

The trader often traveled in a caravan—a group of traders with a line of camels to carry the trade goods. The caravan would move from one trading center to another, from market to market. When the caravan reached a town, it would go to the caravanserai, a special place for the traders to stay and leave their animals. The traders would eat, drink, and socialize together. They would exchange stories about different regions and travel conditions along the Silk Road.

Two popular destinations, Bactria and Samarkand, were filled with bazaars—large and bustling centers of trade. Traders from many different regions would barter and sell their goods. Some large bazaars were said to spread across entire towns for miles. Local merchants would exchange goods with the caravan traders, who would buy goods to sell further along the Silk Road.

VOCABULARY GUIDE:
bustling - moving about quickly.

THE DYNAMICS OF TRADE ALONG THE SILK ROAD
INSTRUCTION CARD

EXPERT GROUP FOUR

Instructions

You have been designated as experts on this section of this story. Read the section carefully and answer the following questions:

1. How would a trader travel?

_____

_____

_____

2. What places could he go to trade his goods? Could you describe these places?

_____

_____

_____

After discussing this section with your co-experts, think of ways to teach this section to your Home Group.

Romans spent a lot of money on luxurious silk. (From *The Silk Road* by Irene M. Franck and David M. Brownstone)

THE DYNAMICS OF TRADE ALONG THE SILK ROAD
READING CARD

EXPERT GROUP FIVE

Goods Traded

A wide variety of goods was available at these bazaars. Coming from the west would be items like gold, grapes, pomegranates, woolen rugs, colored glass, and green and white jade. From China came silk, gunpowder, chrysanthemums, paper, compasses, and bamboo. It was often advantageous for traders to buy a diverse range of goods in case the price of one item fell below the price necessary for the trader to make a profit. The trader had to be clever in order to exchange goods quickly and gauge the demand for the item at the market.

During the Tang (618-906 A.D.) and Yuan (1279-1368 A.D.) Dynasties, Changan, the capital of China was a major destination for most Western travelers. Sogdians*, Turks, Persians, Indians, Arabs, and other peoples of Central Asia and Europe crowded a section of the city called the Western Market, where they traded and sold their wares at innumerable bazaars. Different products and exotic goods from many places were peddled in this bustling center of trade, where foreign traders profited handsomely. Temples and taverns also lined the market. Western performers entertained the visitors and helped them forget their loneliness by reminding them of the delights of their homes.

*The Sogdians were a nomadic tribe who specialized as caravaneers along the Taklamakan Desert area and the Pamirs.

VOCABULARY GUIDE:
bazaars - a place for the sale of goods.
diverse - having various forms or qualities; different.
exotic - introduced from another country, or something very different or unusual.
gauge - measure according to some system.
taverns - inns or places where alcohol is sold and consumed.

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THE DYNAMICS OF TRADE ALONG THE SILK ROAD
INSTRUCTION CARD

EXPERT GROUP FIVE

Instructions

You have been designated as experts on this section of this story. Read the section carefully and answer the following questions:

1. What goods were traded along the Silk Road? Where did they come from?

_____

_____

_____

2. Who were the peoples involved in the Silk Road trade?

_____

_____

_____

After discussing this section with your co-experts, think of ways to teach this section to your Home Group.

Romans spent a lot of money on luxurious silk. (From *The Silk Road* by Irene M. Franck and David M. Brownstone)

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THE DYNAMICS OF TRADE ALONG THE SILK ROAD
READING CARD

EXPERT GROUP SIX

Importance of the Silk Road Trade

A large volume of goods traveled along the Silk Road. Successful trading meant high profits for the trader and also for the towns along the Silk Road trade routes. Local town people profited from trade by catering to the needs of the passing traders. The regional governments made a profit as they levied taxes on foreign traders passing through their regions. The revenue (money) from taxes was so great that wars were fought to see who would control the lucrative trade along different sections of the trade routes.

But more than just enriching the people, trade along the Silk Road also contributed to rich cultural exchange. Pilgrims and monks traveled along the trade routes to spread their beliefs. Envoys of the different kingdoms also traveled along the Silk Road to bring gifts to other rulers. Traders and other travelers gathered at the marketplaces, caravanserais, and teahouses and learned about the cultures of one another. Consumers who bought goods from different lands were introduced to the cultures of the people who made those goods.

VOCABULARY GUIDE:
levied - collected by legal authority.
lucrative - producing wealth; profitable.

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THE DYNAMICS OF TRADE ALONG THE SILK ROAD
INSTRUCTION CARD

EXPERT GROUP SIX

Instructions

You have been designated as experts on this section of this story. Read the section carefully and answer the following questions:

1. Who profited from successful trading?

_____

_____

_____

2. How did trading contribute to the rich cultural exchange along the Silk Road?

_____

_____

_____

After discussing this section with your co-experts, think of ways to teach this section to your Home Group.

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THE DYNAMICS OF TRADE ALONG THE SILK ROAD

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Embarking on the Journey

The trader often traveled in a caravan—a group of traders with a line of camels to carry the trade goods. The caravan would move from one trading center to another, from market to market. When the caravan reached a town, it would go to the caravanserai, a special place for the traders to stay and leave their animals. The traders would eat, drink, and socialize together. They would exchange stories about different regions and travel conditions along the Silk Road.

Two popular destinations, Bactria and Samarkand, were filled with bazaars—large and bustling centers of trade. Traders from many different regions would barter and sell their goods. Some large bazaars were said to spread across entire towns for miles. Local merchants would exchange goods with the caravan traders, who would buy goods to sell further along the Silk Road.

Goods Traded

A wide variety of goods was available at these bazaars. Coming from the west would be items like gold, grapes, pomegranates, woolen rugs, colored glass, and green and white jade. From China came silk, gunpowder, chrysanthemums, paper, compasses, and bamboo. It was often advantageous for traders to buy a diverse range of goods in case the price of one item fell below the price necessary for the trader to make a profit. The trader had to be clever in order to exchange goods quickly and gauge the demand for the item at the market.

During the Tang (618-906 A.D.) and Yuan (1279-1368 A.D.) Dynasties, Changan, the capital of China was a major destination for most Western travelers. Sogdians*, Turks, Persians, Indians, Arabs, and other peoples of Central Asia and Europe crowded a section of the city called the Western Market, where they traded and sold their wares at innumerable bazaars. Different products and exotic goods from many places were peddled in this bustling center of trade, where foreign traders profited handsomely. Temples and taverns also lined the market. Western performers entertained the

*The Sogdians were a nomadic tribe who specialized as caravaneers along the Taklamakan Desert area and the Pamirs.

visitors and helped them forget their loneliness by reminding them of the delights of their homes.

Importance of the Silk Road Trade

A large volume of goods traveled along the Silk Road. Successful trading meant high profits for the trader and also for the towns along the Silk Road trade routes. Local town people profited from trade by catering to the needs of the passing traders. The regional governments made a profit as they levied taxes on foreign traders passing through their regions. The revenue (money) from taxes was so great that wars were fought to see who would control the lucrative trade along different sections of the trade routes.

But more than just enriching the people, trade along the Silk Road also contributed to rich cultural exchange. Pilgrims and monks traveled along the trade routes to spread their beliefs. Envoys of the different kingdoms also traveled along the Silk Road to bring gifts to other rulers. Traders and other travelers gathered at the marketplaces, caravanserais, and teahouses and learned about the cultures of one another. Consumers who bought goods from different lands were introduced to the cultures of the people who made those goods.

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Lesson Four

CROSS-CULTURAL COMMUNICATION

Introduction

What kind of people lived and traveled along the Silk Road? What communication problems did people along the Silk Road encounter as they traded and interacted with people of other cultures?

In the process of trade and travel along the Silk Road, people were introduced to different languages, customs and traditions. In this lesson we will learn about the different peoples who lived and traded along the Silk Road, and experience the verbal and non-verbal processes of communication among diverse cultures. The game *Heelotia* will simulate the experiences of people coming from different cultures, the possible conflicts that may arise from misunderstanding, and ways to solve these conflicts.

Objectives

- to describe some of the people and cultures who lived and traveled along the Silk Road
- to understand the problems which traders/travelers faced in communicating with people from a different culture
- to provide students with a simulation of a cross-cultural experience
- to undergo the experience of conflicts that may arise from cultural differences
- to understand how misunderstandings can arise from one's own ways of thinking
- to develop a sensitivity for and appreciation of different cultures

Materials

- Video 2: "People of the Silk Road"
- Video 2 Transcript
- Transparency of Handout 4B
- Handout 4A, Interactive Greeting Activity
- Handout 4B, Interactive Greeting Activity Chart (Answer Key)
- Game, *Heelotia* (see separate copy)

Time

Three class periods

Suggested Procedures Part One: Setting the Context

1. Before showing the video, ask students to help you make a list of the different ethnic groups who have come to their country. How did their own ancestors arrive? How can students distinguish one ethnic group from another? Inform the students that while traveling along the Silk Road, travelers and traders met and dealt with many different types of people whose cultures were very different from their own. Who were these people? What did they look like? The video Peoples of the Silk Road introduces students to some of the peoples that traveled along the Silk Road and their lifestyles.

Some of the ethnic groups that lived and flourished during the age of the Silk Road were eventually subjugated and assimilated into a new ethnic group, as in the case of the Bactrians, who are the ancestors of the modern-day Afganis. Some are still known by the same names today, for example, the Chinese and the Greeks.

2. Show the video to the class. Explain to the students that the peoples shown in the video represent only a small number of peoples that lived and traded along the Silk Road. There were several nomadic tribes and ethnic groups that were involved, such as the Jews, the Armenians, and the Indians. The next activity stresses the difference in the languages that people encountered along the Silk Road.

The transcript provided is for the teacher's use only. It can be used as a guide while showing the video, especially when pauses are deemed necessary for emphasis or clarification of the content found in the video. Questions have been provided at the end of the video which the teacher can used to engage the students in a short discussion or quiz.

Suggested Procedures— Part Two: Interactive Greeting Activity

1. Prepare for the Interactive Greeting Activity by cutting Handout 3A along the dotted lines, producing slips of paper with either the letter Q (to denote "Question") or the letter R (to denote "Response") on the upper left hand corner. There should be one slip for every student in the class.

2. Introduce the interactive greeting activity to the class. This activity will teach students how to say "How are you" and "I'm fine, thank you" in six different modern languages spoken by people whose ancestors were part of the history of the Silk Road. (Arabic, Chinese, Italian, Hebrew, Indian, and Turkish) Give each student one of the slips of paper containing one of the phrases. Do not tell them from what language the phrases are derived or what they mean. Tell students to go around the room and find other classmates with the same phrase. Allow several minutes for students to form their groups. At the end, you will have 12 groups.

Note: Some of the phrases are read right to left.

3. Once the groups are assembled, let the Q groups try to guess which R group corresponds to their question. Use Handout 3B as an answer key. After all the groups have guessed the right responses, ask them to guess what the phrases mean and what language they are using. You might want to practice with the whole class the six greetings.

4. As a debriefing activity, ask the students what they felt during the activity. How did they know which questions and answers went together? How did they guess the meaning of the phrases? Now that the students have experienced the great differences among languages, ask them to imagine how a Chinese trader communicated to his Persian counterpart the goods he wanted. Here are some questions you might ask the students:

   - How do you think people along the Silk Road communicated without a common spoken or written language? *(Answer: Traders and travelers along the Silk Road hired interpreters; or learned the language of the person they were trading with.)*
   - Why is language important?
   - What are other ways in which people can communicate?
   - Do you think all people in a country should speak the same language? What other languages are you familiar with?

Suggested Procedures—Part Three: *Heelotia*, A Simulation Activity

1. Before starting with the game *Heelotia*, tell students that while it was important for the traders and travelers along the Silk Road to hire interpreters or to learn a new language as they traded or traveled outside of their own lands, effective communication involved more than just verbal communication. Traders going into different lands should also be aware of the different customs and habits of the people living there. For example, no trader would bring meat to sell to a Buddhist since Buddhists do not eat meat. Not kow-towing before the Chinese emperor would infuriate the Chinese, who believed the emperor to be the Son of Heaven. Success in one's mission to another country, whether it involved trade or diplomacy, required (and still requires today) the understanding and respect of the different culture of that country.

The game *Heelotia* will simulate the experiences of cross-cultural interaction by dividing the class into two cultures: the Heelotian culture and the Hokian culture. These two cultures differ greatly from each other, and through a number of "visitor exchanges," students interact and discover their differences. At the end of the game, it is hoped that the students will have gained a greater appreciation of the difficulties travelers or trader had as they interacted with people of different cultures, as well as a greater sensitivity toward people around them.

Before playing the game, make sure that students understand the concept of culture.
Culture is the set of values, beliefs, practices, attitudes, and patterns of behavior that have been handed down within a particular group of people from generation to generation and have become a part of the lives of these people and a part of their identity as a people.

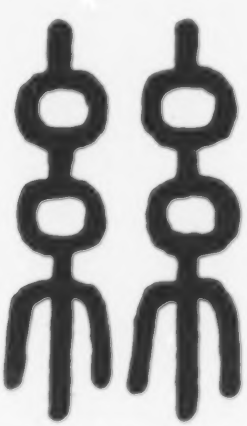
2. Play *Heelotia* according to its instructions.

3. When debriefing the game, you might want to add or rephrase questions in the debriefing activity in order to help the students connect the game with the experiences of the Silk Road traders and travelers. Some of the questions you might want to ask are:

   - What difficulties or cultural differences do you think traders along the Silk Road encountered as they traded and interacted with each other?
   - If you were a trader back along the Silk Road, what would you do to avoid misunderstandings? What would you advise travelers coming from Central Asia and going into China? What would you advise the Chinese going to Central Asia?

Suggested Procedures—Part Four: Reflection Activity

Under the section "Thoughts and Feelings about the Journey" in their travel log, ask students to imagine that they are in a foreign land. How different were the people from his/her own culture? Suggest they think of experiences they have had with people from other cultures who live in their neighborhood or study together with them. What did they learn about those cultures that they have to be aware of or sensitive to? Were there any differences in their habits? Customs? What were these differences? How does it feel to be away from home?



Old Chinese Character for Silk

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THE PEOPLES OF THE SILK ROAD

Introduction

As you well know by now, the Silk Road is many thousands of miles long and it passes through a number of different countries. Imagine the challenges you would encounter as a traveler along the Silk Road. Besides the dangerous terrain and harsh weather, think about the problems of communication and interaction with different people. People have distinct physical appearances, languages, customs, religions, clothes, and lifestyles. As a trader and traveler you will learn that these differences do not prevent people from interacting peacefully with one another on the Silk Road. People often get together, coming from long distances and lengthy travels, to trade and socialize in the caravanserais and the bazaars. They learn to deal with their differences and adapt to new cultures and traditions. Today we will take a look at some of the peoples on the Silk Road today and learn something about their culture and lifestyles.

UIGHURS

The following pictures will show five groups of people whose ancestors were part of the history of the Silk Road. By looking at these five peoples' religion, food, and clothing, we will begin to understand what made trading and traveling along the Silk Road challenging and exciting. The first group of people we will meet are the Uighurs.

Picture 1: Introduction

In Central Asia and in China there are large populations of people of the Uighur tribe. The Uighurs once were nomadic people of both Turkic and Chinese descent. Today most of them live in cities like Khotan, Turfan, Dunhuang, and Kashgar. In Khotan, for example, 95% of the population is Uighur. But they are no longer nomadic. Many have houses in these oasis towns in China and they live as merchants in the bazaars or as farmers.

Picture 2: Physical Appearance

The culture of the Uighurs is one that has been shaped by many different cultures. The Uighurs are a very racially mixed people. You can easily see that not all Uighurs have the same physical features. In fact their faces often look very different because of all of the intermarriages that occurred between them and other tribes. This is a mixed group of Chinese and Uighurs in Xinjiang. Uighurs can look like a Chinese, a Turk, or even a Middle Easterner.

Picture 3: Climate

The Uighurs are mainly desert dwelling people living in the oasis cities of the Taklamakan Desert, located mainly in northwestern China. Daily, they must endure temperatures that easily reach the hundred degree mark. Their clothes are made of the lightest fabrics and often the kids play wearing little or nothing.

Picture 4: Religion

Religion is a very important part of the life of a Uighur. Buddhism was the dominant religion of the people until the 10th century when Islam was introduced. Now most all Uighurs are followers of Islam. Thousands of Uighurs meet at the local mosque to worship Allah, their God.

Picture 5: Religion

To the Uighurs, Islam is not only a religion, it is a lifestyle. They must live according to the rules of Islam to be considered good followers. As Muslims they must pray five times a day. Here is a group of Uighur Muslims in a mosque in Turfan, faithfully meeting to pray.

Picture 6: Food

Islam does not allow its followers to eat pork. Pork is considered an unclean meat. Because of this, much of their diet is lamb. They also eat a lot of the vegetables that grow well in the fertile land of their oases. Near the Flaming Mountains lies a Uighur town named Turfan. Here, the grapes that grow are world famous. Once dried, they are often traded as raisins. This Uighur man is weighing his grapes using a balance scale in the outdoor market.

Picture 7: Clothes

Islam also influences their style of dress. Men are often seen wearing these head dresses during prayer.

Picture 8, 9: Traditional Clothes

If you travel through the Uighurs regions you may see many colorful and distinctive hats and head wear. Hats and scarves play an important part of their traditional costume. Men wear beautifully embroidered skull caps and women wear brightly colored head scarves.

UZBEKS

Let us meet other people who live in different regions of the Silk Road.

Picture 10: Introduction

Here is an Uzbek . In the past, the Uzbeks, like the Uighurs, were a nomadic tribe. They were also largely oasis dwelling farmers. Today, most are non-migrating tribes that farm, cultivate and graze animals. They are an Islamic minority group that live near the Pamir mountains.

Picture 11: Climate

Unlike the Uighurs, who live in hot and dry conditions, the Uzbeks live in very cold and snowy places. Can you imagine what kinds of clothes they must wear as they travel in temperatures that can drop to below -60°F at night?

Here is a picture of an Uzbek man selling a necessity when traveling in cold weather: a warm fur hat.

Picture 12: Food

Because the Uzbeks are Muslims they also cannot eat pork, so they eat a great deal of lamb and beef. They commonly save sheep, or mutton for guests. Also, a great part of their diet consists of a flat bread called *nang*.

KYRGYZ

The Kyrgyz was a nomadic tribe that was similar to the Uzbeks. In the Han Dynasty, many were Pamir caravaneers.

Picture 13: Introduction

Today they live near the Xinjiang region and are a mix of Turkic and Mongolian tribes. Most of the tribes today are sedentary and have taken up farming or light grazing and herding. Some tribes still continue to migrate, but only in the summer and winter months.

Picture 14: Camels

The Kyrgyz rely heavily on camels to carry their belongings through the ice and snow topped mountains. The camels are well adapted to cold and can fearlessly travel through the slippery ice without much water and food.

Picture 15: Houses

The Kyrgyz live in yurts. These are tents that are 5 meters in diameter and three meters high with thick felt walls. These walls help insulate and keep them warm in the harsh winters.

Picture 16: Climate

Because of the freezing weather the people must dress very warmly. Here is a picture of a Kyrgyz family traveling on their camels. Notice how well bundled they are.

The Kyrgyz with the Uzbeks, Uighurs, and Kazakhs form part of the Islamic minority in the Central Asian region of China. They too, follow many of the customs and practices, including the practice against eating pork.

KAZAKHS

Here are pictures of two families of Kazakhs.

Picture 17: Introduction

They are a nomadic tribe that live at the foot of the Tian Shan Mountains and are descendants of Turkic tribes. They are nomadic in the summer and live in tent like houses called yurts, like the Kyrgyz.

Picture 18: Lifestyle

The Kazakhs are known to be great horse breeders and horse showmen. They travel mostly by horse instead of camel.

The Kazakhs are a mix of Turkic and Mongolian blood and follow the Islam religion.

Picture 19: Food

As the Kazakhs are also Muslims, they cannot eat pork. Here is a picture of a Kazakh with a platter of mutton, or lamb meat. Notice his traditional skull cap.

Picture 20: Clothes

The traditional attire of the Kazakhs consists of these velvet skull caps for men and brightly colored clothes for women. The men, as well as the women wear clothes adapted for their horse riding lifestyle.

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BEDOUINS

Finally let us look at the Bedouins. They live in desert regions all over the Middle East and travel continuously through the desert with their camel caravans.

Picture 21: Introduction

In the cooler, wetter months of the year they will live in the middle of the desert herding their camels. In the hot months, they will move near the oasis towns where they can sell handicrafts and engage in agriculture.

Picture 22: Houses

These are Bedouins in Syria. Many live in Syria, but most live in Saudi Arabia. Because of the hot weather, they have tents made of light cloth and spend lots of time on carpets that they weave.

Picture 23: Lifestyle

The Bedouins like to spend time talking with and meeting new people. They enjoy sharing milk, nuts like dates, and their tobacco. Looking at them you can just picture what their ancestors on the Silk Road might have been like as merchants and caravaneers.

Picture 24: Religion

Islam is dominant today in the Middle East. The Bedouins are Muslims and the spread of Islam from North Africa to Central Asia can perhaps be attributed to them. When they were converted they passed the religion on, through the Silk Road, to the tribes in Central Asia.

Picture 25: Food

The Bedouins get most of their nutrition from dairy products and milk. They are mainly livestock herders and they eat from the animals they raise. In their society the women do the milking and produce the diary products, while the men take care of the herds.

Conclusion

Now that you are familiar with some of the tribes on the Silk Road, notice the differences as well as the similarities between them? These similarities and differences can help or hurt trading relations. Interacting with peoples of different cultures was indeed difficult. Aside from the difference in languages, people also had different habits, traditions, and beliefs. These could result in many problems of misunderstanding and miscommunication. But people along the Silk Road found ways

to overcome these differences. One was by hiring interpreters. Could you think of other ways by which people of different cultures communicated and interacted peacefully?

Video 2 Quiz:

1. Think about what makes people different. What makes you different from you other classmates? What makes you similar?

2. How should one treat a person from another culture?

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INTERACTIVE GREETING ACTIVITY (1 OF 2)

Cut Along the dotted lines.

Q

Ni hao ma? (Pronounced as is)

R

Wo hao, xie xie. (Pronounced "u-wo hao, sye sye.")

Q
(read from right to left, that is, start with "Kayfa . . .")
Halukum Kayfa? (Pronounced as is.)

R
(read from right to left, that is, start with "Ana . . .")
Bikhayr Ana. Shukran. (Pronounced as is.)

Q

Come stai? (Pronounced "ko-me es-thai")

R

Bene, grazie. (Pronounced "beh-neh, gra-zye")

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INTERACTIVE GREETING ACTIVITY (2 OF 2)

Q

Ma shlomcha? ("cha" is pronounced "ha" gutterally)

[when addressing a female: Ma shlomech?] ("mech" pronounced "meh" gutterally)

R

Anee B'seder. Todah. (Pronounced as is)

Q

Nasilsin? (Pronounced as is)

R

Iyiyim, tesekkür ederim (Pronounced "ee-ee-im, teh-she-kuhr e-de-rim")

Q

Aap kaise hain? (Pronounced as "ahp kay-say heh" with the "heh" pronounced gutterally)

R

Mein theek hoon, dhanizad. (Pronounced as "meh teek hoong ta-nee-aye-yey-vad")

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INTERACTIVE GREETING ACTIVITY CHART —ANSWER KEY
(1 OF 2)

Chinese
Question:
Ni hao ma? (Pronounced as is)
(You) (fine) (question word)

你好吗？

Response:
Wo hao, xie xie. (Pronounced "u-wo hao, sye sye.")
(I) (fine) (thank you)

我好，谢谢。

Arabic
Question: (read from right to left)
Halukum Kayfa? (Pronounced as is.)
(Are you) (How)

كيف حالكم

Response: (read from right to left)
Bikhayr Ana. Shukran. (Pronounced as is.)
(fine) (I am) (thank you)

بخير أنا شكرا

Italian
Question:
Come stai? (Pronounced "ko-me es-thai")
(How) (are you)

Response:
Bene, grazie. (Pronounced "beh-neh, gra-zye")
(Fine) (thank you)

INTERACTIVE GREETING ACTIVITY CHART —ANSWER KEY
(2 OF 2)

Turkish
Question:
Nasilsin? (Pronounced as is)
("Nasil" means "how" and "sin" means "you")

Response:
Iyiyim, tesekkür ederim (Pronounced "ee-ee-im, teh-she-kuhr e-de-rim")
("Iyiy" means "good" and "im" means "I"; "tesekkür ederim" means "thanks a lot."

Hindi
Question:
Aap kaise hain? (Pronounced as "ahp kay-say heh" with the "heh" pronounced gutterally)
(you) (how) (are)

आप कैसे हैं?

Response:
Mein theek hoon, dhanizad. (Pronounced as "meh teek hoong ta-nee-aye-yey-vad")
(I) (all right am) (thank you)

मैं ठीक हूँ, धन्यवाद.

Hebrew
Question:
Ma shlomcha? ("cha" is pronounced "ha" gutterally)
(How) (are you)

?מה שלומך

[when addressing a female: Ma shlomech?] ("mech" pronounced "meh" gutterally)

Response:
Anee B'seder. Todah. (Pronounced as is)
(I am) (fine) (thank you)

.אני בסדר. תודה

5.4

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Lesson Five

SHARING BELIEFS AND IDEAS

Introduction

How have travelers contributed to the exchange and sharing of goods, beliefs and ideas among different peoples?

In this lesson, students will examine how cultural ideas and thought were exchanged as travelers and traders of the Silk Road met, interacted, and traded with different peoples from different regions and cultures along the Silk Road.

Objectives

- to examine the roles of trading and pilgrimage in promoting exchange of goods and ideas
- to appreciate the roles played by Marco Polo and Xuan Zang in the material and cultural exchange among the peoples of the Silk Road
- to understand how cultural exchange happens today

Materials

- Handout 5A, Route of Xuan Zang, Circa 629-645 A.D. map, one per group
- Handout 5B, Route of Marco Polo, Circa 1271-1297 map, one per group
- Transparencies of Handouts 5A and 5B
- Handout 5C, The Story Xuan Zang, one reading and instruction sheet per group
- Handout 5D, Marco Polo and His Travels, one reading and instruction sheet per group
- Handout 5E, Picture of Xuan Zang
- Handout 5F, Picture of Marco Polo, and Kublai Khan
- Handout 5G, A Case of Mistaken Identity, one per student
- Handout 5H, The History of Buddhism in China, optional
- Teacher Reference Copy A, The Story of Xuan Zang
- Teacher Reference Copy B, Marco Polo and His Travels
- Overhead Projector
- Markers, color pencil, crayons
- Poster board or butcher paper, one piece per group

Pronunciation Guide

Xuan Zang - pronounced "hs-u-yen tsang"

lesson five

Time

Two class period

Suggested Procedures—Part I: Setting the Context

1. Recall with the students the story of Zhang Qian (see Lesson 2). Some of the questions you might want to ask students are:

   - What did he do?
   - What was his contribution to his country? How did he promote the exchange of goods and ideas between his country and other countries?

2. Tell the students that in this lesson, they will get to know two more important travelers along the Silk Road, Xuan Zang and Marco Polo.

Suggested Procedures—Part II: Small Group Work on Xuan Zang and Marco Polo

1. Introduce the two travelers Xuan Zang and Marco Polo.

   Xuan Zang was a Buddhist monk who lived in China in the 7th century. He traveled from China to India in search of religious knowledge of Buddhism. He carried the ideas and values of the Buddhist religion back to China and shared these religious beliefs with many people. Buddhism eventually became a major religion of China.

   Marco Polo was a European merchant from Venice, Italy, who lived in the 13th century. He, his father, and his uncle were among the first European traders who actually traveled the entire distance from Europe to China. Most travelers and traders only traveled a portion of that great distance. Marco Polo's travels to China and the resulting exchange of European and Chinese goods and ideas greatly influenced and changed both Europe's and China's views on countries and cultures other than their own.

2. Show the transparency of Handouts 5A, Route of Xuan Zang, and 5B, Route of Marco Polo. Briefly trace the route each traveler took.

3. Divide the class into nine groups. Assign each group one of the sections found in the two stories. The nine sections are

   1. The Story of Xuan Zang, Part I
   2. The Story of Xuan Zang, Part II
   3. The Story of Xuan Zang, Part III
   4. The Story of Xuan Zang, Part IV
   5. Marco Polo and His Travels, Part I
   6. Marco Polo and His Travels, Part II
   7. Marco Polo and His Travels, Part III
   8. Marco Polo and His Travels, Part IV
   9. Marco Polo and His Travels, Part V

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Distribute Handouts 5A, 5C and 5E to the Xuan Zang groups, and Handouts 5B, 5D, and 5F to the Marco Polo groups. Then, distribute the poster boards, and the color pencils or crayons. Tell the groups that they are going to draw the section of their story. Let each group read and discuss its section of the story and follow the instructions at the end of the story section.

4. After finishing its drawing, have each group choose a narrator. When ready, ask each group to stand in front of the class and show its drawing. Have the narrator read their part of the story. During the presentation, project the route of the particular traveler (transparencies of Handouts 5A and 5B) on an overhead projector.

Suggested Procedures—Part III: Reflection

1. In their travel logs, ask the students to describe Xuan Zang and Marco Polo in the section "People I've Met." Guide students by asking them some of the following questions:

   - Who were Xuan Zang and Marco Polo?
   - What were the reasons for their travels?
   - What goods and ideas did they help exchange in their travels?

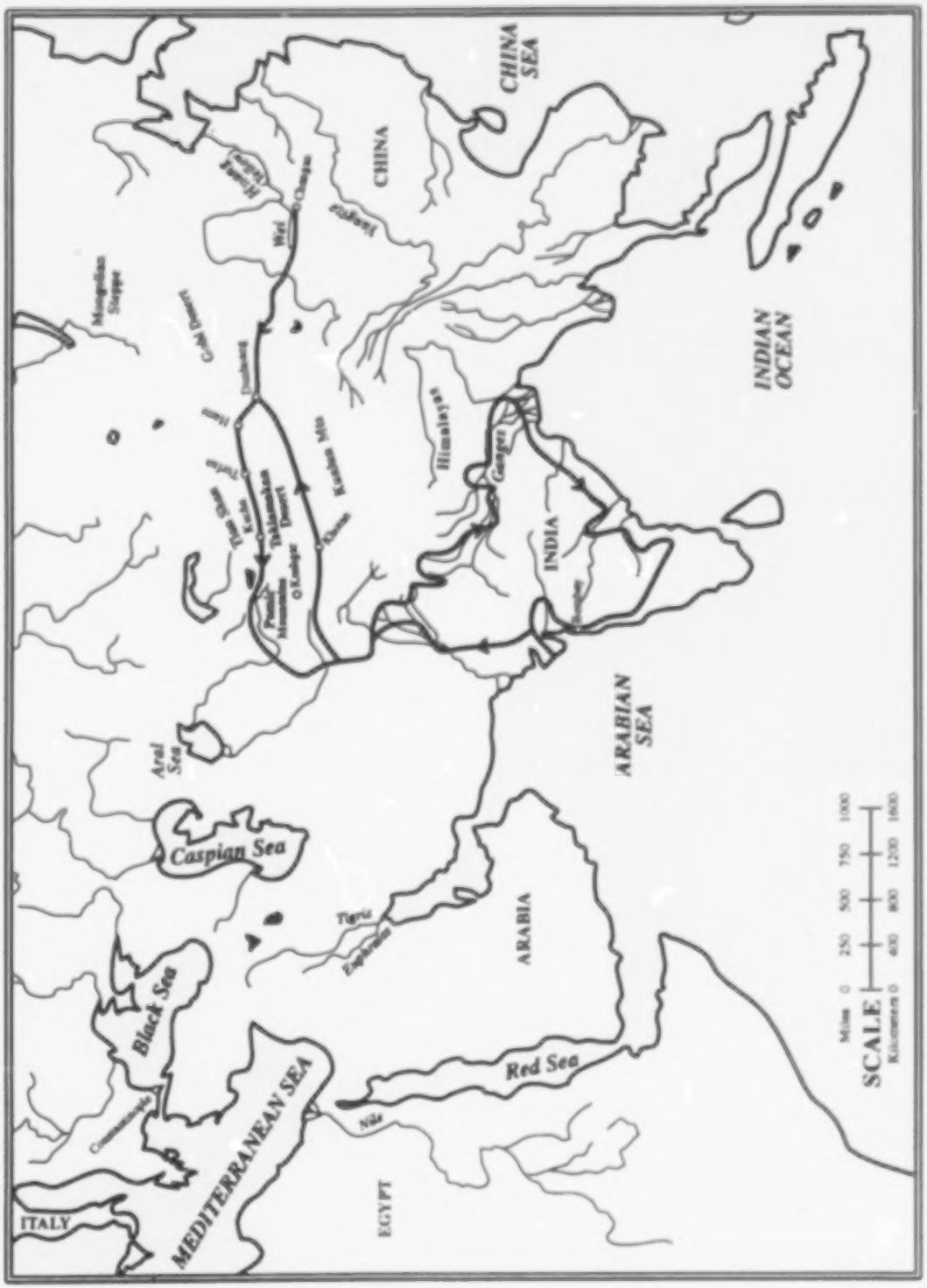
2. Distribute Handout 5G and ask the students what they think it is. Tell them that the drawing is that of a vegetable lamb. Before cotton was locally grown in China, the Chinese mistakenly thought that cotton came from an animal, called the vegetable lamb; the Romans, on the other hand, thought that silk came from a plant. Ask students how lack of communication can lead us to mistaken notions of reality. How could we avoid the same mistakes as the Romans and Chinese had of the origins of silk and cotton? Under "Things I've Learned," tell students to complete the sentence

   "In the last five years, I have learned that _____."

3. Tell them to complete this sentence in five different ways. An example might be: "In the last five years, I have learned that the highest mountain is Mt. Everest." After they have finished writing down their sentences, ask them to answer the following questions:

   - Who taught you this knowledge? *(Answers to this question might include teacher, parent, friend, or myself through reading books.)*
   - Who do you think helped in the discovery and dissemination of this knowledge? *(In the case of Mt. Everest, explorers or scientists were needed to measure the height of the mountain. Other bodies of knowledge like religious beliefs or scientific knowledge were also passed on to us by other people.)*
   - What would happen if people stopped exchanging ideas or beliefs with one another?

ROUTE OF XUAN ZANG, CIRCA 629-645 A.D.



ROUTE OF MARCO POLO, CIRCA 1271-1297

handout 5b

THE STORY OF XUAN ZANG READING SHEET

GROUP ONE

Part I

Xuan Zang was born in 602 A.D. to a family of government officials. As a young man he traveled to many places in China and spent 15 years studying Buddhist philosophy and mastering Buddhist doctrines and principles. As he studied Buddhist teachings, the different translations confused him. He decided to journey to India. There he could study original versions of the Buddhist teachings and talk with other Buddhist monks in order to understand the errors and conflicts in the Chinese translations of Buddhist writings.

VOCABULARY GUIDE:
doctrines - teachings or instructions.
principles - laws or rules of conduct.

THE STORY OF XUAN ZANG INSTRUCTION SHEET

GROUP ONE

Instructions

1. Read your section of Xuan Zang's story and answer the following questions:

   a. What happened in the story?

   _____

   _____

   _____

   b. Why did he go to India?

   _____

   _____

   _____

2. Draw an event in Xuan Zang's life. If there is more than one event you would like to draw, divide the poster board into several parts.

THE STORY OF XUAN ZANG READING SHEET

GROUP TWO

Part II

In the autumn of 629 A.D., Xuan Zang began his pilgrimage from China to India. It was a long journey across vast, hot deserts. He encountered oasis towns where people welcomed him and tried to persuade him to stay in their countries. But Xuan Zang continued on. Sometimes people helped him with interpreters and gifts. After leaving the oasis towns, Xuan Zang faced the steep, icy mountain ranges where people died of illnesses brought on by the harsh weather conditions and where robbers waited for victims. Xuan Zang's determination helped him keep going.

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THE STORY OF XUAN ZANG INSTRUCTION SHEET

GROUP TWO

Instructions

1. Read your section of Xuan Zang's story and answer the following questions:

   a. What happened in the story?

   _____

   _____

   _____

   b. What difficulties did he encounter?

   _____

   _____

   _____

2. Draw an event in Xuan Zang's life. If there is more than one event you would like to draw, divide the poster board into several parts.

THE STORY OF XUAN ZANG READING SHEET

GROUP THREE

Part III

When Xuan Zang finally reached India, he spent over ten years studying the original teachings of Buddha, talking with Buddhist monks and scholars, and traveling to many parts of India in search of Buddhist learnings and writings. He visited Buddhist temples and gathered hundreds of Buddhist records and writings to carry back to China. Many people in India urged him to stay, but he would ask them, "Why does the sun travel the world?" and then reply "To dispel the shadows." Xuan Zang wished to carry the original teachings of Buddha back to China and teach and enlighten many of the Buddhist followers in China. He began his journey back to China in 643 A.D.

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THE STORY OF XUAN ZANG INSTRUCTION SHEET

GROUP THREE

Instructions

1. Read your section of Xuan Zang's story answer the following questions:

   a. What happened in the story?

   _____

   _____

   _____

   b. What did he do in India?

   _____

   _____

   _____

2. Draw an event in Xuan Zang's life. If there is more than one event you would like to draw, divide the poster board into several parts.

THE STORY OF XUAN ZANG READING SHEET

GROUP FOUR

Part IV

Xuan Zang returned to China to teach and share the original writings and learnings of Buddha. His travels were the basis for the well-known Chinese novel The Journey to the West.

Due to several Buddhist missionaries like Xuan Zang, Buddhism quickly spread throughout China and influenced many areas of Chinese life, including language and literature, philosophy, art, and architecture. Art images include sculptures of Buddha and paintings with Chinese faces expressing calm compassion, reflecting Buddhist values on life and time. Chinese Buddhist art work reflected a blending of Chinese art tradition and values with traditions from India, Persia, and other Central Asian regions. Chinese Buddhist architecture in pagodas, temples, and monastery buildings reflect a blending of Indian and Chinese architectural style. One of the most significant signs of Buddhism in Chinese life can be found in language changes. Many words related to the teachings of Buddhism can be found in the Chinese language, in everyday expressions, and in proverbs spoken by the Chinese people. An example is 前生 (pronounced "ch-yen shuhng"). The first character means "previous" and the second "life." Buddhist words relating to karma and reincarnation have become part of the Chinese language.

VOCABULARY GUIDE:

karma - the force generated by a person's actions that will determine his or her destiny in the next life.

pagoda - a tower erected as a temple or memorial with roofs that curve upward at the division of each of several stories.

proverb - a brief, popular saying.

reincarnation - to be born again in a new body.

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THE STORY OF XUAN ZANG INSTRUCTION SHEET

GROUP FOUR

Instructions

1. Read your section of Xuan Zang's story and answer the following questions:

   a. In what areas did Buddhism influence the Chinese way of life ?

   _____

   _____

   _____

   b. How are these influences seen in China today?

   _____

   _____

   _____

2. Draw an event in Xuan Zang's life. If there is more than one event you would like to draw, divide the poster board into several parts.

MARCO POLO AND HIS TRAVELS READING SHEET

GROUP FIVE

Part I

Marco Polo, his father, and his uncle were among the few European travelers who traveled the long and challenging distance from Europe to China. Marco Polo was born in 1254 in Venice, Italy, a trade city. Marco Polo's father and uncle were merchants who traveled and traded widely.

When Marco Polo was young, his father and uncle were frequently away on trading trips. In Constantinople, a place where traders from the East and West met to trade and interact, Marco's father and uncle heard stories of the great Mongol empire to the east and decided to travel there. On their journey, they met a group of Mongol Imperial envoys (official messengers) who were on their way to the court of Kublai Khan. The envoys invited the Polos to return with them to China. The year was 1262 and Kublai Khan reigned supreme over a large portion of Central Asia and northern China.

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MARCO POLO AND HIS TRAVELS INSTRUCTION SHEET

GROUP FIVE

Instructions

1. Read your section of Marco Polo's story and answer the following questions:

   a. What happened in the story?

   _____

   _____

   _____

   b. Why did Marco Polo's father and uncle go to China?

   _____

   _____

   _____

2. Draw an event in Marco Polo's life. If there is more than one event you would like to draw, divide the poster board into several parts.

MARCO POLO AND HIS TRAVELS READING SHEET

GROUP SIX

Part II

Kublai Khan was a powerful ruler. He was the grandson of Genghis Khan, who had created a great empire in Central Asia and conquered northern China. Kublai Khan succeeded to power and then conquered southern China in 1276. Kublai Khan's conquests and rule over China and a large portion of Central Asia enabled travelers to travel fairly safely along the entire route of the Silk Road.

Kublai Khan wished to learn more about the peoples and cultures to the west (towards the Mediterranean and Europe). He welcomed the Polos and enjoyed talking with them. Kublai Khan asked the Marco Polo's father and uncle to return to Europe and invite 100 men of the Christian faith to come to China and teach him and his people about this new faith.

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MARCO POLO AND HIS TRAVELS INSTRUCTION SHEET

GROUP SIX

Instructions

1. Read your section of Marco Polo's story and answer the following questions:

   a. Who is Kublai Khan?

   _____

   _____

   _____

   b. How did he treat Marco Polo's father and uncle?

   _____

   _____

   _____

2. Draw an event in Marco Polo's life. If there is more than one event you would like to draw, divide the poster board into several parts.

MARCO POLO AND HIS TRAVELS READING SHEET

GROUP SEVEN

Part III

The Polos returned to Italy and shared many stories about the things they had seen and learned in China. Marco Polo was now 17 years old and eager to travel to faraway lands. In 1271, Marco Polo's father and uncle set off again toward China. This time they took Marco with them. Although the Polos could not find 100 Christian men to travel to China, they were able to convince two friars to begin the journey. The journey was difficult, though, and the two friars turned back. The Polos continued on, and finally, after three-and-a-half years, they reached China.

MARCO POLO AND HIS TRAVELS INSTRUCTION SHEET

GROUP SEVEN

Instructions

1. Read your section of Marco Polo's story and answer the following questions:

   a. What happened in the story?

   _____

   _____

   _____

   b. Who joined Marco Polo's father and uncle in their journey to China?

   _____

   _____

   _____

2. Draw an event in Marco Polo's life. If there is more than one event you would like to draw, divide the poster board into several parts.

MARCO POLO AND HIS TRAVELS READING SHEET

GROUP EIGHT

Part IV

Kublai Khan again welcomed the Polos and was particularly interested in meeting Marco. Kublai Khan enjoyed listening to Marco's stories, and Marco quickly gained the ruler's favor. Kublai Khan sent Marco on government trips all over China. On his travels, Marco was fascinated by many Chinese inventions, such as paper money, printing machines, and coal fuel, that did not exist in Europe. Marco stayed in China for 17 years and did not return to Venice until 1297.

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MARCO POLO AND HIS TRAVELS INSTRUCTION SHEET

GROUP EIGHT

Instructions

1. Read your section of Marco Polo's story and answer the following questions:

   a. What did Marco Polo do in China?

   _____

   _____

   _____

   b. What things in China were not found in Europe?

   _____

   _____

   _____

2. Draw an event in Marco Polo's life. If there is more than one event you would like to draw, divide the poster board into several parts.

MARCO POLO AND HIS TRAVELS READING SHEET

GROUP NINE

Part V

Marco Polo was an excellent storyteller, and he told fascinating tales of the lands to the east. Marco wrote down his stories in The Travels of Marco Polo, or A Description of the World.

To many Europeans who had never traveled to foreign lands, Marco Polo's stories were unbelievable, and he was often accused of lying. When his book and the stories were questioned, he replied, "I have not written down half of those things that I saw." By sharing his experiences with many people, he opened their eyes and minds to other lands and peoples. Many other traders, hearing of Marco Polo's stories, set out to follow his route to China.

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MARCO POLO AND HIS TRAVELS INSTRUCTION SHEET

GROUP NINE

Instructions

1. Read your section of Marco Polo's story and answer the following questions:

   a. What did Marco Polo do when he returned to Europe?

   _____

   _____

   _____

   b. Why were his travel and writings important?

   _____

   _____

   _____

2. Draw an event in Marco Polo's life. If there is more than one event you would like to draw, divide the poster board into several parts.

Picture of Xuan Zang

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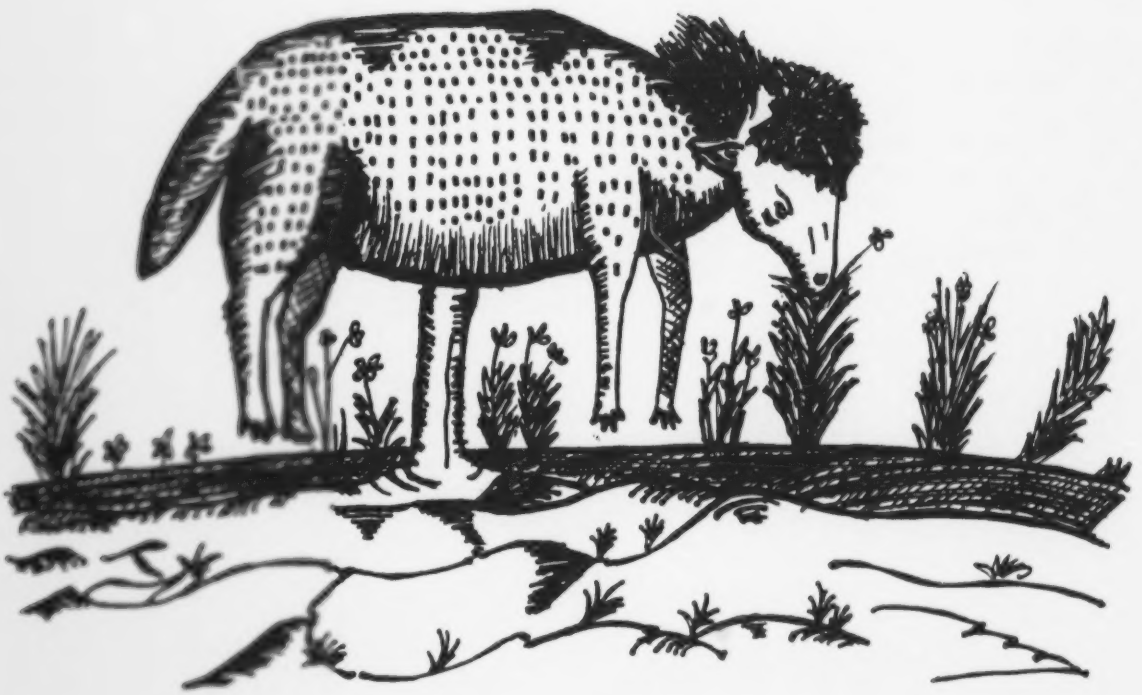
PICTURE OF MARCO POLO AND KUBLAI KHAN

A portrait of Marco Polo

Kublai Khan
from a Chinese engraving

A Case of Mistaken Identity



(From *The Silk Road* by Irene M. Franck and David M. Brownstone)

(Optional)

THE HISTORY OF BUDDHISM IN CHINA

Along the Silk Road a traveler could meet traders carrying their goods, soldiers protecting different sections of the Silk Road, and Buddhist monks on a pilgrimage to India, home of Buddha and the Buddhist religion. Many Buddhist pilgrims from China journeyed to India to learn more about Buddhism, which had originated in India. Buddhism greatly influenced the Chinese culture and value system.

Basic Teachings of Buddhism

Buddhism was founded in India about 500 B.C. by Buddha, a religious teacher and leader. Buddha believed that there was a continuous cycle of death and rebirth and that each person's position and well-being in life was determined by his/her behavior in previous lives. A person's good deeds and acts might lead to a rebirth as a wise and wealthy person or as a heavenly being. A person's bad deeds and evil acts might lead to a rebirth as a poor and sickly person. Buddha also believed that the experiences of pain and suffering are very much a part of a person's life, and he taught that the only way to escape human suffering was to give up worldly desires such as power, wealth, and beauty. Thus, one could gain perfect peace and happiness.

Historical Development

Buddhism was first introduced to China about 65 A.D. by two Indian monks who had been invited by Emperor Ming of the Han Dynasty to establish a monastery in China. In the beginning Buddhism did not have much influence in China due to the prevailing traditional Chinese philosophy of Confucius.

With the downfall of the Han Dynasty in 220 A.D. and the troubled chaotic period that followed, Buddhism was able to spread to different regions of China. China was divided into two regions. The northern

region of China was governed by non-Chinese rulers who did not practice traditional Confucian beliefs and encouraged Buddhist practices. The southern region of China was governed by Chinese rulers who were dissatisfied with traditional Confucian beliefs and began to take an interest in Buddhist thought. Quickly, Buddhism was accepted by the common people as well as government official and rulers. By the late 4th century, 90 percent of the people in the northwest region of China (closest to central Asia and the Silk Road) were Buddhists. From China, Buddhism spread to Japan and Korea. It also influenced many other countries and cultures.

Buddhist Pilgrims

As Buddhism spread in China, many devout Buddhists decided to make pilgrimages to India. They crossed many thousands of miles of desert and mountains to learn from the original texts of Buddha and to seek learning and enlightenment with other Buddhist followers. The long pilgrimages began as early as the mid-3rd century A.D.

VOCABULARY GUIDE:
chaotic - state of confusion.
culture - the customary beliefs, social forms, and material traits of a religious, racial, or social group.
downfall - collapse of political power.
enlightenment - the act of giving knowledge and spiritual insight.
monk - a man belonging to a religious order and living in a monastery.
philosophy - pursuit of wisdom.
pilgrimage - journey to a shrine or a sacred place.
traditional - inheirited thoughts and actions.
value system - the beliefs that are held important by a society that influence the functioning of that society.

THE STORY OF XUAN ZANG

I. Xuan Zang was born in 602 A.D. to a family of government officials. As a young man he traveled to many places in China and spent 15 years studying Buddhist philosophy and mastering Buddhist doctrines and principles. As he studied Buddhist teachings, the different translations confused him. He decided to journey to India. There he could study original versions of the Buddhist teachings and talk with other Buddhist monks in order to understand the errors and conflicts in the Chinese translations of Buddhist writings.

II. In the autumn of 629 A.D., Xuan Zang began his pilgrimage from China to India. It was a long journey across vast, hot deserts. He encountered oasis towns where people welcomed him and tried to persuade him to stay in their countries. But Xuan Zang continued on. Sometimes people helped him with interpreters and gifts. After leaving the oasis towns, Xuan Zang faced the steep, icy mountain ranges where people died of illnesses brought on by the harsh weather conditions and where robbers waited for victims. Xuan Zang's determination helped him keep going.

III. When Xuan Zang finally reached India, he spent over ten years studying the original teachings of Buddha, talking with Buddhist monks and scholars, and traveling to many parts of India in search of Buddhist learnings and writings. He visited Buddhist temples and gathered hundreds of Buddhist records and writings to carry back to China. Many people in India urged him to stay, but he would ask them, "Why does the sun travel the world?" and then reply "To dispel the shadows." Xuan Zang wished to carry the original teachings of Buddha back to China and teach and enlighten many of the Buddhist followers in China. He began his journey back to China in 643 A.D.

IV. Xuan Zang returned to China to teach and share the original writings and learnings of Buddha. His travels were the basis for the well-known Chinese novel <u>The Journey to the West.</u>

Due to several Buddhist travelers like Xuan Zang, Buddhism quickly spread throughout China and influenced many areas of Chinese life, including language and literature, philosophy, art, and architecture. Art images include sculptures of Buddha

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VOCABULARY GUIDE:

doctrines - teachings or instructions.

karma - the force generated by a person's actions that will determine his or her destiny in the next life.

pagoda - a tower erected as a temple or memorial with roofs that curve upward at the division of each of several stories.

principles - laws or rules of conduct.

proverb - a brief, popular saying.

reincarnation - to be born again in a new body.

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When Marco Polo was young, his father and uncle were frequently away on trading trips. In Constantinople, a place where traders from the East and West met to trade and interact, Marco's father and uncle heard stories of the great Mongol empire to the east and decided to travel there. On their journey, they met a group of Mongol Imperial envoys (official messengers) who were on their way to the court of Kublai Khan. The envoys invited the Polos to return with them to China. The year was 1262 and Kublai Khan reigned supreme over a large portion of Central Asia and northern China.

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journey was difficult, though, and the two friars turned back. The Polos continued on, and finally, after three-and-a-half years, they reached China.

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Lesson Six

THE SILK ROAD DURING THE GOLDEN AGE OF THE TANG

Introduction

What was it like to live and travel along the Silk Road around 700 A.D.?

This lesson is designed to deepen students' understanding of the experiences of people who traveled along the Silk Road through a role-playing activity called the "Readers' Theater." The readers' theater is a three-scene fictitious skit based on historic fact in which students realistically read their parts. There is little acting required and no scenery or costumes. Students need not memorize their parts.

Objectives

- to deepen understandings of the various types of people traveling the Silk Road in and around the 8th century and their motivations for travel
- to empathize with people who are of a different time, place, and culture
- to creatively re-enact the experiences of these travelers by reading from a script
- to deepen understandings of the terrain along the Silk Road and the difficulties of travel

Materials

- Handout 6A, Trade Routes of the Silk Road, Early Tang and Muslim Times, one per student
- Handout 6B, List of Characters, one per student
- Handout 6C, Written Assignments, one copy each for students not acting
- Handout 6D, Readers' Theater Script, one per student participating in the role playing
- Transparency of Handout 6E, Map of Africa, Asia, and Europe Today
- Black construction paper, 11 x 17, one per student
- Coloring materials: crayons, pencils, or colored markers
- Overhead projector

Pronunciation Guide

Changan - chahng-an (pronounced separately)
Tang - (with a short a)
drachmas - drak-mas
Kuan Yin - koo-wan-yin
Yuan - ü-yan

Time

Two to three class periods

Suggested Procedures—Part I: Setting the Context

1. Prepare for this lesson by doing the following:

   - From Handout 6D, Reader's Theater Script, make 11 copies of Scene 1, 10 copies of Scene 2, and 11 copies of Scene 3.
   - Staple the scripts with three staples down the left side, like a book or magazine. This facilitates page turning during the performance.
   - Fold each piece of black construction paper in half so that it can serve as a folder for each script. This is an effective way to direct the audience's attention to the actors rather than to the rustling of scripts.

   Note: An alternative is to have scripts stapled at the top *right* corner. This is the way scripts for radio plays are stapled. This also facilitates page turning during the performance, and frees the right hand (presuming the script is held by the left) to make gestures.

The Tang Dynasty came to power in 618 A.D. The first emperor of the Tang was an ambitious and powerful ruler; he continued the process of regaining central Asia begun by the previous dynasty, the Sui. By 630 A.D., all the small kingdoms around the Taklamakan Desert as far as the Pamir Mountains were paying tribute to China. During this period the Buddhist pilgim Xuan Zang traveled to India to obtain Buddhist scriptures.

China entered an age of stability, but the Persian Empire was weakening. In 651 A.D., Arab Muslim armies conquered Persia. The Persian ruler appealed unsuccessfully to China for help against the Muslims, and eventually had to seek refuge in the Tang capital of Changan. Along with him came many Persians and people of other ethnic groups escaping the Arab conquest. This contributed to the general flow of culture along the Silk Road, and Changan became perhaps one of the most cosmopolitan cities in the world of that time.

The Tang Dynasty maintained its power and rich culture well into the 8th century. People lived in peace and prosperity and traveled freely within the empire. Improved roads and water canals enabled people to trade and import many foreign goods, which were in great demand. Shops and emporiums filled the cities. Foreign envoys from almost every nation of Asia came to pay tribute to the Emperor of

China. Clerics, like Indian Buddhists and Persian priests, also came. These travelers not only brought exotic wares from their countries but also new ideas, such as astronomy, mathematics, and medicine.

Extravagance in the court slowly drained the Chinese economy, and the peasants suffered from the abuses of oppressive landowners and unfair tax structures. Discontentment rose, and rebellion swept the empire. In 755, the Turkic general An Lushan, who was a mercenary in the Tang court, led an eight-year revolt against the Tang. The Tang government, which had already fled to southern China, was in great danger. Northern China was overrun by rebellious Turkic peoples, Tibetans, and even some Arab armies. The Tang court appealed to the Uighur Turks for help. (The Uighur Turks had originally come from Outer Mongolia and had adopted aspects of Persian culture.) With the help of the Uighurs, the Tang maintained its stability until it fell in the beginning of the 10th century.

With the fall of the Tang, Chinese influence in central Asia was lost, even after the formation of a new dynasty, the Song, in 960 A.D. With no power in Central Asia strong enough to unify the region, the Silk Road disintegrated into a tribe-by-tribe trade.

2. Tell the students that they are going to do a readers' theater about the Silk Road, set around the year 700 A.D. Using the Teacher Background Material provided in this lesson, impress upon the students the grandeur of the Tang Dynasty. Some of the main points relating to the Tang Dynasty are:

   - It lasted from 618 A.D. to 907 A.D., making it one of the longest periods in the Chinese dynastic cycles.
   - At the height of the Tang Dynasty, its capital, Changan, was one of the greatest cities in Asia, and probably had a population of one million.
   - Changan was a cosmopolitan city of courtiers, merchants, soldiers, artists, and entertainers. Foreign traders were attracted to come to Changan to trade in its marketplace.

Suggested Procedures—Part II: Classroom Preparation for the Readers' Theater

1. The Readers' Theater has 18 characters and three scenes. Students will take turns playing these characters so that a new group of students performs in each scene. The difference between a readers' theater and a true skit is that in a readers' theater students simply read their lines from their script in front of the class. There is no need for scenery or costumes.

2. Distribute Handout 6A, Trade Routes of the Silk Road, Early Tang and Muslim Times, and Handout 6B, List of Characters. Establish two groups of eleven to act out scenes 1 and 3, and one group of ten to act out scene 2. Assign the characters.

3. For those who do not want to act, give them the option to work on related written assignments, Handout 6C, while others are preparing their performances.

   Or have one or two students make a large map based on Handout 6A, Trade Routes of the Silk Road, Early Tang and Muslim Times. The map should be clear and include all places included on the handout. Encourage students' creativity and thoroughness in the inclusion of terrain and landmarks. They may want to refer to the geographical map from Lesson 1.

4. Distribute the scripts (Handout 6D).

   Form seven groups, one for each of the following major characters: Chinese Merchant, Narrator, Persian Prince, Chinese Princess, Caravan Guides A and B, and Buddhist Monk. Form two more groups for minor characters, one group for the Chinese Merchant's Wife, Persian Prince Trusted Servant, Chinese Princess's Servant Girl, Buddhist Monk's Disciple, King of Turfan Envoy, Caravan Guides C and D, and another group for People of the Bazaar, the Voices, and the Sound Effects. Students in each group should discuss the characterization of whichever character they will be reading. What should the attitude of their character be? Discuss carriage, tone of voice, and emotions.

5. Have students gather in the original three acting groups to

   a. make sure their characterization will work with the others in their group. If there is conflict, discuss and resolve.
   b. practice reading parts by reading through the scene.
   c. block the scene, establishing where and how each of them will stand, sit, and move while reading and while fellow actors read. *(You might suggest that characters stand in a semi-circle according to their geographical location along the Silk Road, actually changing places as they travel. Also you might suggest that the only actor to face the audience be the one reading his/her part; others could have their backs to the audience until their turns come. The main ideas are visual simplicity and the audience's use of imagination. Students not acting in a particular scene should be seated in the audience.)*
   d. rehearse once through. Students should
      - make sure they are ready for their turns
      - look up and make eye contact when speaking their lines
      - speak slowly and clearly
      - speak with emotion and expression

6. Have students perform each of the scenes. Students not performing form the audience. They should follow the movement of the characters on Handout 6A.

Note: Tell students when trading groups between scenes to be as quick and as silent as possible.

Suggested Procedures—Part III: Reflection and Debriefing Activity

This will take at least one full class period. It should not take more than two.

1. Divide the class into groups of three. Instruct students to describe the Silk Road, as they imagine it. They should choose one aspect to describe, such as a marketplace in Samarkand or Changan; a geographical feature such as the Taklamakan Desert, the Pamir or Himalayan mountain ranges; or a person from the skit or one of their family members, anything they can imagine most vividly. Give them ten minutes for discussion and tell them to prepare their description for presentation to the class. Distribute the poster board and coloring materials to each group. Have students create a detailed picture of the aspect they have chosen. Tell them that in their presentation, they should describe the sights, smells, sounds, as well as intangibles, such as hopes, secret places, reasons people do things, and feelings.

2. Have the students reconvene as a class. Ask a representative from each group to describe to the class their vision of the Silk Road. Accept all impressions. (Note any inaccuracies that may need correcting in later class discussion; address these during the next phase of discussion.) Allow students to respond to one another's impressions.

3. Continue the class discussion with the following questions:

   - What does the narrator mean when he says at the very end "You, like we, can only become the richer for" pursuing adventure and cultural exchange? Does he mean you can make a lot of money through cultural exchange? Give examples of other kinds of wealth gathered through adventure and cultural exchange along the Silk Road. Can you think of examples of wealth available to us through any adventure and cultural exchange?
   - Why is the Silk Road called the "Silk Road"?
   - Why did people travel the Silk Road?
   - Why did the Chinese princess have to obey her father without question?
     (Chinese society and customs placed, and still does, high importance on filial piety—obedience to one's parents. Women were also subservient to their husbands, and were restricted in their roles in society. However, women of other cultures were allowed greater freedom and had equal status with men, especially among the nomadic tribes.)
   - Why don't the characters in the readers' theater have names?
     (Because they are not actually individuals, but represent many people like themselves.)

- Does the Silk Road still exist? Speculate about present-day travel along the route which was once known as the Silk Road. *(To facilitate discussion of this question, it would be helpful to look at the transparency of Handout 6E, Map of Africa, Asia, and Europe Today. It would also help to add to what students might already know with some of the following information:*
  - *Much of this territory is in war-torn areas, and traveling there would be extremely dangerous.*
  - *Some of this travel would require crossing borders that are closed.*
  - *There is nuclear testing in Khotan, so one cannot travel through there.*
  - *Geographical changes have happened since the 700s which make travel through certain areas impossible, such as the complete drying up of the entire southeast rim of the Taklamakan Desert.)*

4. The following four questions require students to look at life along the Silk Road around 700 A.D. from the perspective of someone who might have lived there then. Ask students to choose one of the four questions to write in the "People I've Met" section of the travel log. This written work can take the form of a narrative essay or a poem.

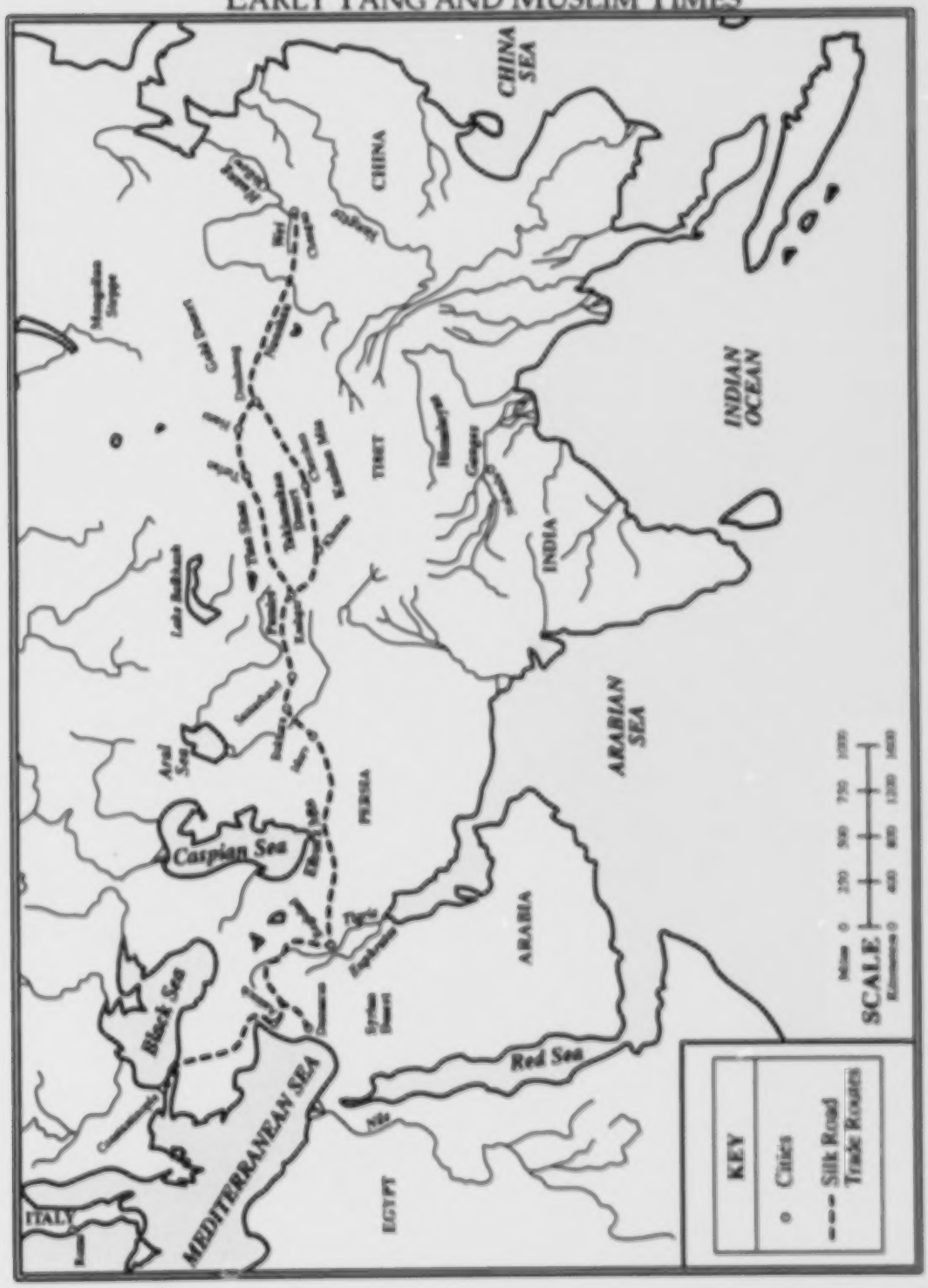
   - You are the Persian Prince. You are going to Changan to show your loyalty to the Tang emperor and to be sure that he agrees not to attack your country. You see much in Changan that you have not seen in Persia, for example, Indian drugs, Chinese wood-block printing, and Indonesian sandalwood. You are intrigued with these products and inventions. How will you change things in your own country after exposure to these astonishing discoveries?

   - You are the Persian Prince. On your last day in Changan you go to the Great Market where Turks, Persian, Indians, Arabs, and other Central Asian peoples gather to sell their goods. Describe this market. Use sensory, detailed descriptions.

   - You are the Chinese Merchant in Samarkand. Write a letter to your wife, telling her about your travel and the things you have seen in the bazaars.

   - You are the Chinese Princess being sent to marry the Khotan Prince. Write one or more entries in your diary. Write about a moment between the time you were told of this marriage and the moment you arrive in Khotan and meet your husband-to-be.

TRADE ROUTES OF THE SILK ROAD, EARLY TANG AND MUSLIM TIMES



LIST OF CHARACTERS

Narrator The narrator gives the audience background information and sets the scene for the other characters. The narrator also engages the characters in a dialogue.

Chinese Merchant The merchant from Changan, inspired by the financial successes and adventures of other merchants, decides to strike off westward on his own trading trip, to Samarkand, one of the trading capitals of Persia. He is confident he will earn enough to pay back his loan, with interest, and still make a profit. The hope for profit (as well as the promise of adventure) gives him strength to face obstacles and dangers along his way.

(Note: Although most Chinese traders did not venture outside of China to trade, it might have been possible that some of them did.)

Persian Prince The Persian Prince travels westward from his home in Merv to Damascus to buy gifts for the Tang emperor, and then eastward along the Silk Road to Changan, the capital of the Tang Dynasty and the eastern terminus of the Silk Road. His country is in need of military protection, so he is going to Changan to pay tribute to the Tang Emperor. The "gifts" he brings will ensure military security for the Persian Prince's vulnerable country.

Chinese Princess The young Chinese Princess has been promised in marriage to a prince of Khotan. It is common for kings to establish political alliances through marriage. This young princess must fulfill her duties to her country and travel from Changan westward to Khotan.

Buddhist Monk This Buddhist Monk is a scholar, frustrated by the contradictions he has noticed in the Buddhist readings available in China. He is leaving his country against the will of his emperor to travel the Silk Road westward. He

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will then go southeast to Nalanda, a Buddhist center in India. He is searching for Buddhist writings in their original Sanskrit language, for great Buddhist scholars under whom to study, and for relics of Buddha. He is one of very few Buddhist monks bold enough to travel outside of China, as the emperor will not give permission for such travel.

Caravan Guides (4 guides)

Caravan Guides lead travelers along the treacherous Silk Road. Without a skilled and experienced guide, a traveler can perish in many ways: dying of thirst in the desert, being killed by robbers, or being attacked by wild animals. Finding a qualified guide is essential before undertaking travel along the Silk Road. Because travelers literally cannot survive without their guides, the guides can take advantage of this and demand payments above and beyond those originally agreed upon.

People of the Bazaar and Voices (2 traders and 1 person to play the voices)

The merchants sell their wares in the market place, or bazaar. These places are colorful, crowded places where merchants of all nationalities meet to exchange goods. They also enjoy conversing with others from all over Asia. During these conversations and in the friendships made at the bazaars, cultural exchange takes place. In other words, people learn new ideas and values from each other at these international market places.

Persian Prince's Trusted Servant & Chinese Princess's Servant Girl

Members of the royalty or rich people often have several people to serve them. These servants are either captured from the enemy in times of war or bought. Some become servants as a punishment for crimes they committed, and their family members are also brought into an official's household or into the palace to serve.

Chinese Merchant's Wife

Women during the Tang Dynasty have more freedom to work and their own money than women in the previous dynasties. Even if the wife of the merchant does

housework most of the time, she frequently goes to the market place to buy and sell items with her husband.

Buddhist Monk's Disciple

Someone wishing to become a Buddhist monk first starts out as a disciple of an older monk. For several years, the disciple learns about the Buddhist principles and way of life from his teacher by living and traveling with him. Once ready, the disciple is formally ordained as a monk.

King of Turfan's Envoy

In the alliances, ties, and friendships formed among groups of people or kingdoms, envoys are very important in communicating their rulers' decrees or policies to others. Envoys also travel along the treacherous Silk Road in their special missions to other kingdoms.

Special Effects Specialist

(Sounds needed: animal sounds - dog, cattle, horse, and sheep; voices in the desert; wind and sandstorm)

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WRITTEN ASSIGNMENTS

For students not participating in the readers' theater performance

(Cut along dotted lines)

You are the Chinese merchant. From Samarkand, Persia, the destination of your journey, write a letter to the person who lent you the money for your trip. Tell him as much as you can about the business, terrain, obstacles, and feelings of your journey. Give detailed descriptions!

You are an Iranian dancing woman who lives and works in Changan, China. You were sent to Changan as part of a gift of music and dance from your king to the Tang emperor. Write a diary entry including your feelings about your profession, about how your life is turning out, and about this new land and the people. Include some reference to your trip from Persia. Give detailed descriptions!

You are a nomad leader north of the Taklamakan Desert. You need to collect goods because, as the leader of you clan, it is customary to offer your people gifts (sort of like a reverse taxation system). When people won't trade with you, you acquire those gifts by raiding caravans. Agricultural people (like the Chinese, and others) often see you and your nomadic people as "bandits." Tell about your most exciting raid. Describe your motivation, those you attacked, the goods you got from them, and the physical challenges you faced. Give detailed descriptions!

READERS' THEATER SCRIPT

PRONUNCIATION GUIDE
Changan - chahng-an (pronounced separately)
drachmas - drak-mas
Kuan Yin - koo-wan-yin
Tang - pronounced with a short "a"
Yuan - ü-yan

SCENE 1

CHARACTERS AND SETTING
Narrator
Chinese Merchant, in Changan
Chinese Merchant's Wife
Persian Prince, in Merv
Persian Prince's Trusted Servant
Chinese Princess, in Changan
Chinese Princess's Servant Girl
Buddhist Monk, in Changan
Buddhist Monk's Disciple
Caravan Guides A and B, in Changan

NARRATOR: Welcome to Changan, the capital of the Tang Dynasty in 700 A.D. We are at the starting place of the famous Silk Road. It is here, in and around Changan, where fine silk is made. Our silk is so beautiful and unique that people throughout Asia and even into Europe want it. Because of the profits that could be made selling the silk and other luxury goods, such as jewels and spices, the Silk Road grew.

Listen to the people we find along the Silk Road to find out about their travels. You will be meeting several different people, each with a reason for traveling the Silk Road. These people will begin at various points along the Silk Road, and will move to different locations as they journey. Follow the map as you follow their stories.

First, allow me to introduce you to a traveler along the Silk Road, the Chinese Merchant from Changan. He is planning to travel along the Silk Road. He is going to be one of

the few Chinese merchants who will ever travel outside of China. Most of the time, foreign merchants travel into China. But why is he going to do it? Let us listen to him and his wife.

CHINESE MERCHANT: I have got to do it! Yes, I am going to arrange it today! I must go on a trading venture to Samarkand.

CHINESE MERCHANT'S WIFE: But my dear husband, Samarkand is 2000 miles from here and you will be gone for a long time!

CHINESE MERCHANT: Although the journey could take more than a year, I know I could bring back riches enough to last a lifetime!

CHINESE MERCHANT'S WIFE: But why do *you* have to go? I don't know of anyone who has gone to Samarkand before.

CHINESE MERCHANT: I know that I will be one of our very few countrymen who travel outside of China, but I think the trip will be worth it. Most of the time, foreign merchants come here to Changan and sell their wares. But the price of their goods is so high. By going to Samarkand myself, I could buy all those goods myself without having to rely on middlemen. Think of all the profits I could make!

CHINESE MERCHANT'S WIFE: But we don't have much money. Where are you going to get the money for camels, guides, and the silks for trading? Have you thought about other expenses?

CHINESE MERCHANT: Yes, I will also need money for food and for shelter. And money to pay the "local guides," bandits, and others requiring pay-offs along the way. I have to find someone who can lend me the money I need.

CHINESE MERCHANT'S WIFE: But the lender wouldn't just lend you money. He will surely ask you how you got such an idea into your head, and how he can be so sure that you will earn enough to pay him back the loan, with interest.

CHINESE MERCHANT: Ah, yes. How did I get such an idea into my head . . . ? It was at one of the wineries in Changan. You know, those places where they serve wine made

from grapes (a delicacy brought from the West to China several hundred years ago). There were Iranian musicians there and merchants who told me of the riches to be gotten by trade. They described the marketplace in Samarkand—huge! crowded! thriving! And lots and lots of money changing hands. Silk they said, sells for 500 drachmas there. Here, I can get it for one-tenth that amount! We'll be rich!

CHINESE MERCHANT'S WIFE: But I fear for your safety. You must be very careful and protect yourself from the cold weather, the dry desert, and bandits who might rob and harm you!

CHINESE MERCHANT: Don't worry. They say the caravan guides know the safest routes to take.

NARRATOR: As we leave the Merchant to plan his trip, let us listen to another traveler, the Persian Prince from Merv, talking to his trusted servant.

TRUSTED SERVANT: My lord, you seem to be in deep thought today.

PERSIAN PRINCE: I am faced with a difficult question. Shall I admit that my country is weak? Shall I venture the 2500 miles to Changan to ask protection from the Tang emperor?

TRUSTED SERVANT: But is it not humiliating to submit to the power of another ruler?

PERSIAN PRINCE: If I do not go to Changan to pay tribute to the Tang emperor, my country may be attacked and taken over by other tribes. I must swallow my pride and go to the Tang emperor to secure his protection. I will take the long and arduous journey across Asia to Changan to bring "gifts" to the Tang emperor. These "gifts" will guarantee our protection and safety. Pack up your things and get ready. Tell the other servants to prepare my things for my journey.

TRUSTED SERVANT: Yes, my lord.

NARRATOR: Let us go back to China and meet our next traveler. But wait, do I hear the sound of weeping? My, my, someone is definitely not happy to travel along the Silk

Road. Let us find out why as we go now to one of the innermost chambers of the Celestial palace and meet the Chinese Princess.

SERVANT GIRL: You must eat. You haven't touched your food yet. (As she draws the curtains of the bed, she suddenly sees the princess weeping.) My mistress, what's wrong?

CHINESE PRINCESS: [The Princess is crying. As she weeps she laments...]
Oh father! Father! How could you do this to me? How could you promise me in marriage to a prince almost 2000 miles away from here? Almost 2000 miles from Changan, my home. After I marry I will never see you or mother again! I will never walk through our gardens or sing with my sisters.

SERVANT GIRL: You must stop crying, or else your father will hear you. You know he only wants the best for you.

CHINESE PRINCESS: I know I must marry. And because I am 15 years old, I knew it would be soon. I was only hoping he would choose a man from our country—a Chinese man—a man whose mother could understand my language and my customs. In that far and strange land, whom will I talk to? Who will be my friends?

SERVANT GIRL: Your father is the emperor, and you must obey him.

CHINESE PRINCESS: I know it is my duty to marry whom he chooses for me. And I know in choosing a prince of Khotan he is trying to establish a friendship between China and Khotan so we can be sure Khotan will be on our side in case of any battles. This is good for our country. And of course I will devote myself to my new husband and my new country. But I will miss my father . . . I will miss my mother . . . and I will miss everyone here . . . .

NARRATOR: The next person you are going to meet is such a special man that I would like to step in and say a few words. He is a brilliant scholar, a courageous traveler, and a dedicated Buddhist Monk. In his travels he is welcomed by kings and hermits alike. His quest brings him southward into India. It was his total dedication to the study of Buddhism which compelled him to go against the wishes of his emperor not to travel outside of China and venture more than 3000 miles along the Silk Road.

BUDDHIST MONK'S DISCIPLE: You are a brave person, master.

BUDDHIST MONK: I know I am doing the right thing. Ever since I was a very young boy, when I began studying the Buddhist scriptures, I sensed the imperfection of the Chinese translations we studied. Now I will finally have the opportunity to read the writings in their original language, Sanskrit, and to understand them completely.

BUDDHIST MONK'S DISCIPLE: But why do you have to leave for India?

BUDDHIST MONK: Though I feel I have already learned a lot, I feel there is still so much more to learn about Buddhism from the monks in the Buddha's homeland, India. So to India I go to discover the holy truth.

BUDDHIST MONK'S DISCIPLE: Shall I go with you, master?

BUDDHIST MONK: No, stay here. The trip is full of danger. Though I am frightened of the dangers I will face, I am inspired by my mission. From Changan, I will go first to Turfan, north of the Taklamakan Desert, and then west and south to Nalanda, India.

BUDDHIST MONK'S DISCIPLE: May Kuan Yin, the Goddess of Mercy, keep you safe.

NARRATOR: We are still in Changan. If you listen carefully, you can hear the caravan guides preparing for their negotiations with the Chinese Merchant.

CARAVAN GUIDES:
A: How much do you think we can charge him?

B: At least 5000 yuan. We are very experienced, having already led three caravans to Samarkand. We've been successful getting most of our caravans around the Taklamakan Desert and over the treacherous Pamir Mountains. We know where the bandits hide, and we can arrange to pay them to escort us safely through their territory.

A: You're right. We've only lost a few men. And those camels. Oh, yeah, and remember those merchants who wouldn't pay the extra "security charge" we asked for?

Well, we won't count them . . . . So let's charge 10,000 yuan. After all, our camels are so good they know secret sources of water in that desolate desert. Let's charge 10,000 yuan.

B: Yes. And we won't take a yuan less!

NARRATOR: My! What a couple of unsavory characters. But they do know their work, and savory or unsavory, it's expertise like theirs that one needs in order to have a good chance for survival in caravan travel.

SCENE 2

CHARACTERS AND SETTING
Chinese Merchant, in Khotan
Caravan Guides A and B
Narrator
Buddhist Monk, in Turfan
King of Turfan's Envoy
Caravan Guides C and D, in Changan
Chinese Princess, in Changan
Chinese Princess' Servant Girl

NARRATOR: In Scene Two you will find that some of our travelers are still where you met them. Others will have traveled toward their destinations. Trace their travels on the map as they relate their adventures. Here we come across the Chinese Merchant talking to his guides.

CHINESE MERCHANT: How far have we traveled?

CARAVAN GUIDE A: I'd say about 1000 miles.

CHINESE MERCHANT: What's up ahead?

CARAVAN GUIDE B: We're coming up to the Taklamakan Desert.

CHINESE MERCHANT: "Tak-la-ma-kan." What does the word mean?

CARAVAN GUIDE A: It means "irrevocable death."

CHINESE MERCHANT: (shudders) I hope we don't have to travel through it.

CARAVAN GUIDE A: It is far too dry and lifeless for traveling, so we will have to go around it. We can either take the northern or the southern route.

CHINESE MERCHANT: Which way is better?

CARAVAN GUIDE B: If we take the southern route, there are fewer bandits but the terrain is far more treacherous. It is a long way between oases without water for us and for our animals. On the northern route the terrain is less of a challenge, but the bandits are a major threat.

CARAVAN GUIDE A: However, we know the bandits on the northern route personally and we could convince them not to raid our caravan if you are willing to trade with them.

NARRATOR: Now if you were the Merchant, which route would you choose? The southern route is dangerous because you might die of thirst, but the northern route is also dangerous because of the bandits. Let us now go back to the Merchant and ask him which route he chose. We now find him in an oasis town near Kashgar, resting after long weeks of travel.

CHINESE MERCHANT: How wonderful to be sheltered and have a full meal under my belt! These caravansaries are great!

NARRATOR: For our friends here, could you tell us which route you chose?

CHINESE MERCHANT: Sure! As you all know, our guides said they knew the bandits on the northern route personally and could convince them not to raid our caravan if some of us would trade with them. The plan probably would have worked, but I wasn't willing to trade much, wanting to save my goods for trade at the end of our journey. Also, merchants who had taken the northern route told stories of armed bandits stealing in during the middle of the night and running away with their goats and other goods. Because of the bandits, I chose the southern route.

NARRATOR: Were there many caravansaries along the way?

CHINESE MERCHANT: Oh, no! We did not find one every night, or even every week, because we rarely passed through a town big enough to have a caravansary.

NARRATOR: And why not?

CHINESE MERCHANT: Most of the oasis towns where we have stopped are agricultural. They don't depend on travelers for their income because they farm for a living, so we just camped out one night and then moved on, buying some fruits and vegetables for the next leg of our journey. When we pass through the more heavily traveled areas though, we find these wonderful caravansaries! A place for the camels to rest, and for me to wash, to meet other travelers, and get some sleep. (We have some great times gambling!) Yes indeed, it is quite refreshing after the obstacles we have met!

NARRATOR: I'm sure it is, sir. I see that you have several companions with you.

CHINESE MERCHANT: You see, after securing a loan in Changan, buying a couple of strong camels, 15 bolts of the finest silk, and enough food for a couple of weeks, I found these two guides. They suggested bringing along some other travelers, too, and since there is safety in numbers, I heartily agreed. The guides seem dependable, though they charge quite a lot!

NARRATOR: Thank you for your interesting story. I wish you good luck and safe travel for the rest of your journey, and success in your trading! Now let us go to the Buddhist Monk and see what is happening along his travel. Hmm, he seems to be talking to the King of Turfan's Envoy. I wonder what he wants?

BUDDHIST MONK: Amituofo. *(This means "Goodness me" or "Praise be to Ami.". Ami is short for Amitabha Buddha—the immeasurable.)* May I ask by whose command you have come to see me?

KING OF TURFAN'S ENVOY: I am an envoy of The King of Turfan. I bring with me fresh horses from the king for your caravan. I told our king that you are traveling close to our city, and he has sent me to invite you to visit him.

BUDDHIST MONK: I am but a lowly monk. I could not accept such an invitation from your king.

KING OF TURFAN'S ENVOY: Our kingdom respects Buddhism highly, and our King would be honored by your presence. We hope you accept his invitation.

BUDDHIST MONK: Thank you. I will come.

NARRATOR: What a way to invite someone! With no postal services or telecommunications, kings and rulers had to rely on horsemen and horses to send their messages. Now, after a few days of travel, the Buddhist Monk has reached Turfan. Let us ask him about his travels.

NARRATOR: Excuse me, sir. Could you tell us what has happened so far on your journey?

BUDDHIST MONK: When my caravan group and I got to the Taklamakan Desert, we decided to take the northern route around. It was the one with which my guides felt most comfortable. When we had walked not yet one third of the way around the desert—we had gone only 300 or 400 miles—we were approached by an envoy of the King of Turfan. Though I was anxious to get to India, the land of the Buddha, as soon as I could, I felt it was only polite to accept his invitation. The king, after all, had sent fresh horses for us.

NARRATOR: Could you tell us what happened when you reached Turfan?

BUDDHIST MONK: My, I was welcomed lavishly! There was a reception overflowing with delicious foods, which of course we accepted humbly and graciously. It was late at night before I finally insisted on getting some rest. In the morning I was given many gifts, an abundance of travel supplies, and letters of introduction to kings and other heads of state along our route. This hospitality and generosity was the Turfan king's way of showing how sincere was his devotion to the Buddha. So we are now generously equipped as we move on toward Nalanda, one of India's Buddhist centers.

NARRATOR: May Kuan Yin keep you and your group safe for the rest of the journey!

NARRATOR: Next you are going to meet two Caravan Guides who are in Changan. They are different people from the two Caravan Guides you have already met. In fact,

the two you have already met must be almost to Samarkand with the Merchant by now. The Caravan Guides you are about to meet have come from Khotan, sent by the prince who will marry the Chinese Princess. They have come from Khotan to get their master's new wife and bring her to him. They have come to her with a message.

CARAVAN GUIDES:

C: We can't forget to deliver the Prince's message to the Princess.

D: You're right. He was very emphatic about that. Ah, here is the Princess.

C: Good day, Eastern Princess. Our master, the Prince of Khotan, has ordered us to speak to the Eastern Princess.

D: Our master has this message: "Our country has neither silk nor silken stuffs. Bring some mulberry seeds and silkworms with you so you can make robes for yourself."

C: We will await you in the caravan outside. Thank you, Eastern Princess.

CHINESE PRINCESS: Oh, my! My future husband has put me in a terrible spot. He knows that silk production is a highly guarded secret of the Chinese. He is asking me to tell him that secret and to bring the necessary materials for silk production to Khotan. He also knows that our borders are tightly controlled to make sure that no one brings the valued silkworms out of China.

SERVANT GIRL: You must not do it! Anyone caught bringing out silk eggs or cocoons will be put to death! And even if you are the princess, you cannot escape punishment.

CHINESE PRINCESS: But my life must now be wholly devoted to my new husband and must do all in my power to fulfill his wishes. I must show him this devotion now, upon his first request of me, so that he will know that his new wife is obedient and good.

SERVANT GIRL: But how to pass through the border patrol guards without your secret being detected?

CHINESE PRINCESS: Hmmm . . . . I know! I will hide the mulberry seed and the silkworm eggs in my headdress. The guard will search most everywhere, but he would never dare to inspect my headdress!

NARRATOR: The Princess's belongings were packed by her servants onto the backs of the caravan's camels and she started for Khotan, her new home. The Chinese Princess *did* succeed in passing through the border without her secret being discovered.

SCENE 3

CHARACTERS AND SETTING
Narrator
Caravan Guides A and B, in Samarkand
Chinese Merchant, in Samarkand
People of the Bazaar #1 and #2, in Samarkand
Buddhist Monk, in Nalanda
Persian Prince, in Changan
Chinese Princess, in Khotan
Voices in the Market
Sound Effects Specialist (for animal sounds and weather)

NARRATOR: In this, the third and last scene, we find all of the characters have reached their destinations. They have survived the perils of travel through jagged mountains and parched deserts. They have seen new peoples, noticed differences in physical features, complexions, dress, foods, religion, and histories. When they return to their native lands, as most of them will, they will arrive laden with new objects. The Merchant who brought silk and porcelains from China will return home with gems from Samarkand. The Buddhist Monk has piles of Buddhist text handwritten on dried palm leaves to bring home from India. The Persian Prince who brought steel swords, incense, and amber from Damascus will return to his homeland with Chinese silks and satins, musk, and rhubarb.

But before I tell you too much, I will step aside and allow the characters to speak for themselves. As one direction of their journeys comes to an end, look at the map. See how far they have come, and how far they have yet to travel home.

CARAVAN GUIDE A: Sir, we have succeeded in reaching Samarkand, your destination. Though we have yet to journey back to Changan, we require payment now for the entire trip. We have business here in Samarkand, and we need our money.

CHINESE MERCHANT: Are you out of your minds? You know as well as I that the minute I give you the money you will be off, never to return. I would be stranded here in Samarkand! It is out of the question; I will pay you what you have earned: one half the complete cost. You will get the other half when we finish the journey back home to China.

CARAVAN GUIDE B: Sir, I do not think you understand. You would like to arrive home safely, would you not? We are the ones who can ensure that you will. We suggest you pay us what we are asking.

CHINESE MERCHANT: Are you threatening me? This is an outrage! Here, I will pay you half, plus a bonus in good faith. It is to thank you for our safe journey here to Samarkand and to guarantee the same for our return trip. Now, enjoy yourselves with it. Go to the bazaar! Buy Samarkand's famous golden peaches, jade, and wine! Spend your evenings reeling to the dances! Enjoy! But don't you ever dare try to get unearned money out of me again. Now, go! We will meet here in this bazaar two weeks from today for our return.

CARAVAN GUIDE A: (facing Caravan Guide B, who nods his head) I suppose this bonus will be enough for our purposes? Yes? Okay then, we will be off. Do you have the camels, horses, goats, and sheep at the caravansary where you are staying?

CHINESE MERCHANT: Yes.

CARAVAN GUIDE B: Good. Two weeks will be a good time for them to rest and fatten up a bit. We will see you in two weeks.

CHINESE MERCHANT: Yes, until then. Good bye. Now I can explore the bazaar—the famous bazaar of Samarkand! Where shall I begin? It must cover acres and acres! And this is only one of many markets in this bustling city. Which section shall I begin with today?

VOICE #1: Come over and see some of the finest crystals of Samarkand. Or how about some carnelian or lapis lazuli?

VOICE #2: Sir, would you like to buy some peaches? How about sweet dates? They are beneficial to your complexion and to your health.

VOICE #3: (with the sound effects accompanying each animal) Horses? (sound of horse neighing) Cattle? ("mooo") Or how about sheep or goats? ("baa-ah") These dogs come from Persia. ("bow-wow-wow")

CHINESE MERCHANT: So many things to choose from: gems, fruits and vegetables, musical instruments, animals for farming, for hunting, and jungle animals for the thrill of the exotic. There is honey, wine, books and even crafts such as finely carved ostrich egg cups! And—what's that pleasant smell?

VOICE #4: Frankincense? Myrrh? Perfumes to attract the girl of your dreams?

CHINESE MERCHANT: Such exotic items! Some of these are very expensive in Changan. Today I think that I will go to the section of this bazaar which sells gems. I must be careful not to get carried away—they are clever at bargaining—I must wait and pick up as much information as possible from other merchants at the caravansary where I am staying, and also from observing trade transactions here at the bazaar. Only then, when I know the best prices and know how to choose the highest quality goods, will I be ready to trade.

First I will ask some local traders about business. They know everything that one needs to know about trading and current prices. Here is a woman selling jade. I think I will start with her and see where that takes me.

Hello, Madame. [or "Sir," as appropriate]

PERSON OF THE BAZAAR #1: Hello, Sir. Would you like to buy some of the finest jade in Samarkand?

CHINESE MERCHANT: Yes, I would. But right now I will only look.

PERSON OF THE BAZAAR #1: You may look until it gets dark and I pack up my things, but if you are smart you will buy this piece that I just got in today. My brother

brought it in this morning from Khotan and I have never seen such a beauty! You can have it for only 20 drachmas.

CHINESE MERCHANT: I would like to see it, but I will not buy today. I have just arrived from a long and tiring journey from Changan, and I will not be purchasing goods until later in the week.

PERSON OF THE BAZAAR #2: Changan? Excuse me, but did I hear you say you have come from Changan? I am interested in trading some of my gems for some Changan silk. Only the finest silk will do. I am collecting treasures for my favorite daughter. I have been buying items for three years now and have chests full of the finest pieces from all over Asia. I have perfumes, amber, and luxurious damask fabric from the west; ivory, pearls, and coral from India; and porcelains and paper from China. But I have been waiting to find a unique and beautiful silk of the finest quality from Changan. When I do, I will be ready to present her with these treasures.

CHINESE MERCHANT: You have asked the right man. I brought 15 bolts of the finest silk made, and you have never seen colors and patterns so beautiful! Can I come back to you tomorrow with my silks?

PERSON OF THE BAZAAR #2: Yes, sir. Tomorrow would be fine. I will see you then.

CHINESE MERCHANT: Until tomorrow then.

NARRATOR: We must now leave the bustling international trading center of Samarkand. We journey south and east to Nalanda, India, where after five years of travel the Buddhist Monk will spend five more years studying with some of the most famous Buddhist teachers of his time at the monastic university. His travels have brought him through some of the world's most challenging terrain, but along the way many people offered him their hospitality and kindness.

BUDDHIST MONK: Yes. Throughout these five years I have received such kindness. As I have traveled, I have preached The Law, and people have welcomed me wherever I have gone, bringing me food and gifts. To them I say this blessing:

"Peace and security to you who have two feet. Peace and security to yours that have four feet. Peace be to all your goings, and peace to your returns. When you plow your fields, may you have your desires, when you sow your seed, may you have your desire."

NARRATOR: You must have gone through a lot of difficulties in your travels?

BUDDHIST MONK: My travels began alone, on horseback, through sandy waste in the northeastern part of the Taklamakan Desert. I guided myself by the heaps of bones and horse dung along the way. I was haunted by mirages, created by the "demons" for which the desert is famous. These demons are like voices in the wind which purposely mislead people from safety. Soon, I realized that I had lost my way and in my panic, dropped my waterbag. For days, I traveled without one drop of water passing my lips. My insides were burning like fire. So tired was I that I just lay down in the sand and prayed.

NARRATOR: How were you able to get out of that desert?

BUDDHIST MONK: In the middle of the fifth night of my travel through the desert my horse and I were revived by a cool breeze and we set out on our way again. My horse is an experienced mount which had traveled through the desert several times. After four miles, the horse suddenly changed direction and nothing I could do could hold it back. We arrived at a green pasture with a clear pond of fresh water.

NARRATOR: Where is this place?

BUDDHIST: The place is called Hami. It was there that I was met by the envoy of the King of Turfan. After a few days, I left Turfan with 30 horses and 24 servants to continue my travel to India, but along the way we were met by more severe weather. Traveling through 40 miles of the Celestial Mountains, we were faced with snow blindness from the glare off the glaciers, with avalanches, wind, snow, and no dry place to halt or rest. It took seven days to get over that mountain pass. Fourteen of my men, and a number of the horses starved or froze to death.

But I continued to pray hard and we were lucky indeed to have survived the other harships along the way. We traveled through Ferghana and from Samarkand, headed south towards India.

Once I reached India I was encouraged, being closer to the homeland of the Buddha. I traveled through many kingdoms and many terrain. In the foothills of the Himalayas . . . .

NARRATOR: Did you say the Himalayas? The most majestic mountain range in the world?

BUDDHIST MONK: Yes, the Himalayas. As we passed through the southern foothills of the mountains, I saw rich vegetation, fertile crops, many valuable medicinal roots, gold, silver, and copper. More obstacles met us as we traveled southeastward—more mountains and rivers and a mysterious mist which killed travelers who had passed there before us. We met poisonous snakes and choking vegetation. But the fruits were beautiful, and we passed through unharmed. Not long after we arrived at the plains of India.

NARRATOR: Wow, that was certainly exciting and dangerous! And what did you see as you traveled through India. I see that you have some things you got from India.

BUDDHIST MONK: When finally in the homeland of the Buddha, I discovered that most of the people have converted to Hinduism. I spent years traveling through India, and in my travels, I visited Buddhist shrines. Some of the shrines have been abandoned in the jungles, and sometimes, I had to go into the overgrown jungles alone. I engaged in several discussions with fellow Buddhists and acquired many sacred relics that had been Buddha's in his lifetime, such as a basin, a broom, and . . .

NARRATOR: And what is this?

BUDDHIST MONK: Oh, it's a tooth of his. I collected these, as well as six statues of the Buddha and 650 volumes of Buddhist scriptures. It will take twenty horses just to carry my treasures home to Changan!

NARRATOR: I'm sure your people will be glad that you will bring home these things to them. What are your plans now? Will your emperor receive you warmly?

BUDDHIST MONK: I believe so. Though he was very much against my leaving China, he will probably ask me to be an imperial advisor to him. I will respectfully decline the offer, though, and live the rest of my days in a monastery outside Changan, dedicated to the task of translating the Sanskrit Buddhist texts into Chinese. I will finally be able to clarify the confusion caused by the different Chinese translations, and will in my own small way contribute to future generations of Buddhist study.

NARRATOR: That would indeed be of great service to your country! Now, let us go talk to the Persian Prince. We find him in a room talking to his trusted servant.

PERSIAN PRINCE: Well, I'm all set. The reception will start soon. Where are the gifts for the emperor.

TRUSTED SERVANT: You look splendid in your attire, my lord. I have prepared the fine luxury items you acquired in Damascus as tribute to the emperor: the fine Damascus steel sword, amber, perfumes, and damask, the fine luxurious fabric for which Damascus is well known. Another servant shall be nearby with the gifts as your turn comes to go before the emperor.

PERSIAN PRINCE: Splendid. I shall see you later.

NARRATOR: While the Persian Prince joins the other heads of state for the emperor's dinner, let us talk to his Trusted Servant. Hello.

TRUSTED SERVANT: (startled) Oh, you scared me.

NARRATOR: Could you tell our friends where you are and what happened on your trip?

TRUSTED SERVANT: My friends, the Persian Prince has just arrived in Changan. Getting here was not a quick or easy venture! Almost two years have passed since we left Merv, and we have brushed close to death many times.

NARRATOR: Well, I'm glad the Persian Prince can now fulfill his mission. Let us join him in the banquet. The emperor's palace is filled with people from different states. Food and wine fill the tables and there is much entertainment going on. Where is the

Persian Prince? Oh, there he is, seated beside another prince! Excuse me, sir. How does it feel to be here in the emperor's palace?

PERSIAN PRINCE: I was so overwhelmed by the splendor of the empire and the pomp with which I was welcomed that now I feel honored to pay tribute to such a grand and good emperor!

NARRATOR: Do tell us more!

PERSIAN PRINCE: In this reception to which other heads of state were also invited, the emperor's awesome power was apparent in every detail, including the 12 ranks of guards outfitted in splendid clothing and with the most sophisticated weaponry, the abundant delicacies we were given to eat, and the ever-flowing offering of "gifts" to him from envoys such as myself, to ensure protection of our countries.

NARRATOR: How did you feel when you had to go up to the emperor?

PERSIAN PRINCE: I was very nervous when my turn came, but I knew that the gifts I had brought to the emperor would be well received. As with the other envoys, the Tang emperor awarded me with titles in the Tang administration, and a salary to go with it. T his was his way of ensuring our allegiance to him.

This has been a reception I will cherish to my dying day. Though it is difficult to know that my country has had to submit to the superior power of another, I am truly honored to be protected by, and indebted to, such a grand empire as that of the Tang Dynasty.

NARRATOR: What are you going to do for the rest of your time before you go back to Merv?

PERSIAN PRINCE: In my remaining time here in Changan I will visit the Great Market where astounding items are sold, and where there are musicians and dancers from Persia, my country! When I go back I will continue fulfilling my duties as prince in Merv. There, too, I enjoy a privileged life within a rich culture and I look forward to my return. But I will never forget the Eastern grandeur and hospitality I have enjoyed in Changan.

NARRATOR: As we bid the Persian Prince farewell let us now visit the last of our travelers, the Princess. Hello, Princess, you seem to be sad.

CHINESE PRINCESS: Alas, I miss my country. I miss my family, my religion, my foods. But my life here in Khotan is very comfortable. My husband is good to me; he presented me with gifts of Khotan jade jewelry and statuettes, and has provided me with a lovely room, an elegant wardrobe, and plenty of servants. For all of this I am very thankful.

NARRATOR: I am sure he appreciates your bringing the silkworms to his kingdom.

CHINESE PRINCESS: Yes, he was very pleased. He never knew that I gave them the wrong instruction on how to get the silk from the cocoon.

NARRATOR: What wrong instruction?

CHINESE PRINCESS: Well, you see, the larvae inside the cocoon has to be killed so that it does not become a moth. Once it becomes a moth, the silk filaments will be broken and the silk cannot have the same fine quality when it is not broken. I told them not to kill the larvae and to wait for it to turn into a moth before they can use the silk. Silk production has started in Khotan, but the quality of their silk will never equal that of China.

NARRATOR: And Chinese silk will remain superior to any other silk produced for hundreds of years!

CHINESE PRINCESS: That's right.

NARRATOR: How do you spend your days here in your new home?

CHINESE PRINCESS: In the company of my husband's mother, I am learning the ways of the people of Khotan. They are quite devoted to Buddhism here, and I am learning more about the Greater Vehicle branch of Buddhism. The people here are pleasant and prosperous. Khotan is on the main highway of Central Asia and so it is influenced by all the peoples who have traveled through. This means that the music, dance, and arts are a rich combination of Indian, Persian, Chinese, and even European cultures.

But when the cold winds blow through this city during winter, I feel a chill of loneliness.

(SOUND OF WIND BLOWING)

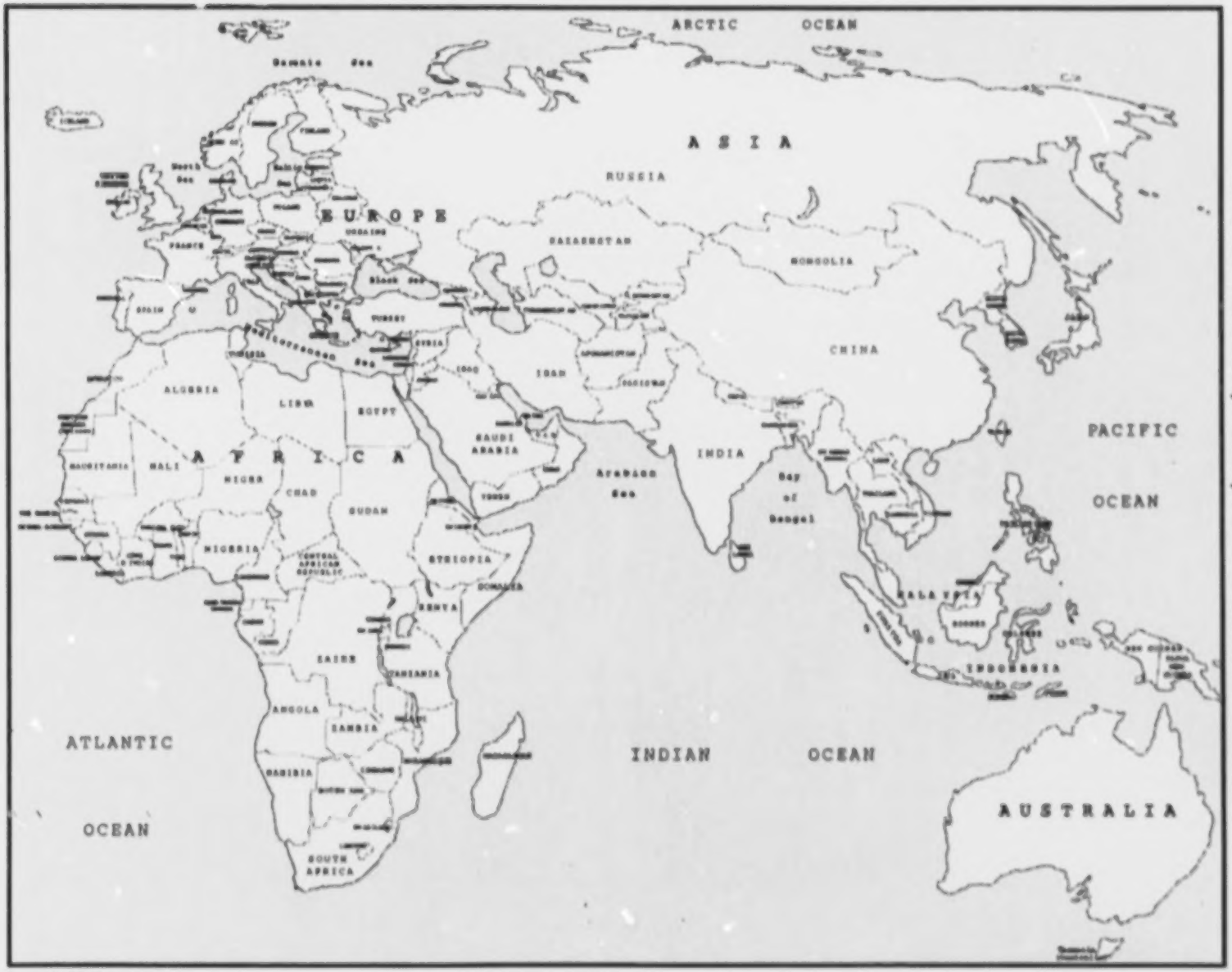
I take strength in having learned well the lessons my mother taught me from youngest girlhood: that a woman's responsibility is to serve her father and then her husband, and I am fulfilling that duty well and gracefully. This gives me encouragement to carry on.

NARRATOR: We all wish you strength and happiness in your life here in Khotan. (Facing the class) On behalf of the travelers here along the Silk Road, I bid you farewell from our own particular locations along the Silk Road. We thank you for your interest in our travels and we encourage you, too, to pursue adventure and cultural exchange. You, like we, can only become the richer for it!

VOCABULARY GUIDE:
drachmas - Greek monetary units.
filament - a fine thread or threadlike object.
lapis lazuli - a blue semi-precious stone.
rhubarb - a plant with large leaves that is used for food and medicine in China.

handout 6c

Map of Africa, Asia, and Europe Today



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Lesson Seven

CHANGE ALONG THE SILK ROAD

Introduction

How has the Silk Road changed over time? Where is the history of the Silk Road situated along other major historical events?

The exchange of goods and ideas along the Silk Road influenced many people and places. Cities grew out of the need for places to trade and rest. Religions spread as monks and believers traveled into new territory. Although change did not occur overnight, the Silk Road left a very distinct impact on human history. In this lesson we will examine some of the major forces that brought about change along the Silk Road. The timeline activity will include events up to the present. By looking at the development of technology and of world politics, the students will begin to understand the place of the Silk Road in the context of present-day world history.

Objectives

- to understand the historical development of the Silk Road
- to examine how and why the Silk Road has changed
- to view the Silk Road within the context of the world's history

Materials

- Handout 7A, World Events Timeline, one per student
- Handout 7B, Classification of World Events, one task card per group (Groups 1 - 4)
- Handout 7C , Classification of World Events, Group 5
- Handout 7D, Resource Card, optional
- Teacher Background Material, The Development of the Silk Road (Lesson 1)
- Construction materials: white paper, poster board, paper, ruler, scissors, coloring materials, glue, paste

Time

One class period

Suggested Procedures—Part I: Setting the Context

1. Review with the class some of the major events in the history of the Silk Road. Some questions you could ask are

   a. What were the major time periods of the Silk Road?
   (There were three: the first was from approximately the 2nd century B.C. to the 2nd century A.D., when Romans ruled the western portion of the Silk Road and the Han Dynasty ruled China; the second was from the 7th to the 10th century, when the Muslim empire united the western portion of the Silk Road, and China under the Tang Dynasty the eastern portion; the third was the from the 12th to the 14th century, when the Mongols ruled a large portion of Central Asia and conquered China in 1276.)

   b. During what periods of Chinese history did Zhang Qian, Xuan Zang, and Marco Polo travel along the Silk Road?
   (Zhang Qian first traveled in 138 B.C. during the Han dynasty. He returned to China after 13 years. Xuan Zang set out on his pilgrimage to India from China in 629, at the beginning of the Tang dynasty, where he spent 10 years in India studying the original Buddhist teachings. Marco Polo left Venice for China in 1271, reached China three years later, and returned to Venice 26 years later, in the year 1297. He traveled during the time of Mongol rule in China.)

2. Tell the students that with the fall of the Mongols in the 14th century and the fall of Constantinople in the mid-15th century, the Silk Road disintegrated again. Although trans-Asian trade and travel would resume from time to time, the Silk Road would never regain its original importance and grandeur. In the Age of Discovery, Western navigators like Ferdinand Magellan and Christopher Columbus would take to the sea to discover alternative routes. Traveling by sea was more economical because it removed the obstacle of passing through anyone's territory and of sharing profits with middlemen.

Suggested Procedures—Part II: World Events Timeline

In this section, students will be creating a world events timeline. You may wish to add other events to the timeline or to delete some of the events included. Decide this before class begins.

One group of students will create the actual timeline, listing dates and some events. Other students will create symbols representing events to be placed on the timeline.

1. Distribute Handout 7A, World Events Timeline. Briefly discuss some of the major events in human history. Communicate the time scale under which change is taking place. Notice the rapid technological and social changes in the 20th century.

2. Divide the class into five groups:

1. Important People
2. Rise and Unification of Empires
3. Wars and Fall of Empires
4. Important Inventions and Discoveries
5. Other Major World Events

3. Distribute Handout 7B, Classification of World Events, one task card to each group. Also distribute sheets of white paper and the coloring materials. Instead of white paper, give Group 5 the poster boards. Distribute the scissors, tape or glue, ruler, and coloring pens.

4. Instruct the students of Groups 1 - 4 to think of an idea/concept/object that would symbolize their particular cluster of events. For example, the group "Rise and Unification of Empires," might use the symbol of a crown. Once each group has decided on its symbol, ask the students to make one symbol for each date and event. Below the symbol they should write the date and event. They could also have a different symbol for each event. For example, because "Rise and Unification of Empires" group has seven events, they would need to draw seven crowns or seven different symbols. You may want to add or subtract events in each classification.

   Explain to Group 5 that they will be creating a timeline of all the events on Handout 7A. Give to them Handout 7C and tell them to write down the highlighted information on the timeline. Make sure that they leave enough space for the symbols of the other groups to be pasted on later.

5. After they have finished drawing, ask each group to stick their symbols on the timeline created by Group Five. After all the symbols have been placed, engage the students in a short discussion of the historical events along the Silk Road. Some questions you can ask them are

   a. Who were the major ethnic groups in the history of the Silk Road? Are they still influential today?
   (The Greeks, Romans, Persians, Turks, Mongols, Italians, Chinese, and several nomadic and ethnic groups were some of the major players in the different periods of the Silk Road.)

   b. Compare the time when paper was first invented in China and the time when it was manufactured in Europe? How long did it take for the Europeans to start producing paper? When did silk production start in Europe?
   (The gap between China and Europe in the use of paper is 1,000 years. The exact date of silk production in China is unknown. Legend has it that during the reign of the Yellow Emperor, which is traditionally dated at 2697-2597 B.C., his wife accidentally dropped a silkworm cocoon into her tea, and discovered that she could pull a long white filament from it.

Historical records show that China was engaging in silk production by 2000 B.C., and kept the secret of silk production for the next 2,000 years. Silk production became known in Europe only in the mid-6th century.)

c. How fast does modern technology travel these days? Can an invention these days be kept a secret for a long time like the Chinese did with silk production? What prevents other countries from possessing the knowledge to produce a certain product?

d. What brought about the rise or fall of empires?
(A series of wars, invasions, or conquests brought about the unification and rise of empires. Increasing corruption in the government, inability to govern effectively by the ruler, widespread discontent among the people, or invasion by a stronger force were some of the reasons for the fall of empires.)

At this point, you may want to distribut Handout 7D to show students the effects of war and of the remains of some of the former cities along the Silk Road. The picture of the Buddhist manuscripts could be related to letter h found below, as treasures and valuable historical artifacts continue to be discovered along the Silk Road.

e. What effect did the unification or disintegration of empires have on the Silk Road?
(The unification of empires brought about economic prosperity and cultural interaction and exchange. The disintegration of empires hampered the trade among different people and the exchange of their cultures.)

f. What are the other ways by which nations or empires can be united? Can unification be achieved peacefully?

g. What simultaneous events happened in other places?
(Direct the attention of the students to the timeline and let them point out simultaneous events in the history of the Silk Road.)

h. What brought about modern-day interest in the Silk Road?
(Fascinated by the stories of Marco Polo, the desire to explore new places and discover hidden treasures, and to understand the stories and legends of the Silk Road, European explorers, archaeologists, and historians began to travel through Central Asia in the late 19th century. This led to the "rediscovery" of the Silk Road, a name that was coined by German explorer Baron Ferdinand von Richthofen.)

Suggested Procedures—Part III: Reflection

In their travel logs under the heading "Things I've Learned," ask students to imagine what life would be like without certain technological inventions. Ask them also to write the benefits of these inventions. Can they think of inventions that are not helpful to the world? Ask them to explain why some inventions are beneficial or not beneficial to the world.

(Or)

Under the same heading, ask students to imagine that they are living in China under the Tang Dynasty at approximately 907 A.D. There is political and economic chaos all around, with a lot of fighting among the powerful families. Ask them to describe what was going around them, and what they feel. How does the chaos around them affect their lives?

WORLD EVENTS TIMELINE 600 B.C. TO PRESENT

B.C.	
563-483	Buddha
486	Herodotus first mentions China in his writings
479	Death of Confucius
334	Alexander the Great conquers Egypt, Persia, and India
2nd Century B.C. to 2nd Century A.D.	
206	Han Dynasty established
138	Zhang Qian leaves China
105 (115?)	Silk Road links China to the West via Central Asia
102-44	Julius Caesar
53	Parthia defeats a Roman invasion; Rome first hears about silk
27	Beginning of the Roman Empire
A.D.	
?4-30	Jesus Christ
23	Pliny incorrectly records the origins of silk, (the Romans thought silk was made from a plant)
65	Buddhism formally recognized in China
117	Roman Empire reaches its greatest extent
150	First use of paper in China
3rd Century A.D. to 6th Century A.D.	
220	Fall of the Han Dynasty
271	Magnetic compass in use
476	Last Roman Emperor deposed
500	Mayan civilization reaches height
527-565	Byzantine Emperor Justinian I
552	Silk production in Europe
571-632	Prophet Mohammed
7th Century A.D. to 10th century A.D.	
618	China united under Tang Dynasty; gunpowder invented
629	Xuan Zang leaves China for India
711	Arab invasion of Spain
730	Printing develops in China

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800	Charlemagne is crowned Holy Roman Emperor; Beginning of new empire in West
907	Tang Dynasty disintegrates
960	Song Dynasty of China established

11th Century A.D. to 12th Century A.D.

1045	Movable type printing invented
1096	First Crusade
1150	Paper first maufactured in Europe

13th Century A.D. to 15th Century A.D.

1206	Mongols under Genghis Khan begin conquest of Asia
1206-1227	Reign of Genghis Khan
1215	Kublai Khan born
1254	Marco Polo born in Venice
1260	Kublai Khan becomes the Great Khan
1271	The Polos, including Marco, leave Venice for second journey to China
1275	The Polos arrives in China
1276	Hangzhou, capital of the Southern Song Dynasty, falls to the Mongols
1280	Official beginning of the Yüan dynasty in China (1280-1368)
1292	Polos leave China by boat
1300?- 1923	Ottoman Empire
1328	Civil War breaks out between the Mongol princes
1338-1453	Hundred Years' War in Europe
1368	Last Mongol Khan is desposed; the Ming Dynasty is established and Silk Road comes to an end

15th Century On

1445	Johannes Gutenberg makes the first printed book in Europe
1453	Fall of Constantinople
1492	Columbus reaches the New World
1620	Pilgrims land at Plymouth Rock and establish a colony in Massachusetts
1644	Ming Dynasty falls, China is ruled by the Manchus under the newly established Qing Dynasty
1689-1917	Russian Empire

handout 7a

1775-1783	American Revolutionary War
1776	Declaration of Independence signed
1789	French Revolution begins
1804-1814	Napoleon Bonaparte I rules France
1855	First gasoline automobile invented by Karl Benz
1861-1865	American Civil War
1874	Telephone invented by Alexander Graham Bell
1895	Sven Hedin and Aurel Stein rediscover buried oasis cities of Taklamakan Desert
1896	Airplane invented by Samuel P. Langley
1911	Qing Dynasty falls; establishment of the Republic of China
1914-1918	World War I
1924	Television invented by John L. Baird
1939-1945	World War II
1944	Invention of the computer
1949	People's Republic of China established
1960-1975	Vietnam War
1961	Yuri A. Gagarin becomes first man in space
1969	Apollo 11 brings first men to the moon
1989	Berlin Wall is torn down
1991	Soviet Republics become independent and U.S.S.R. collapses

CLASSIFICATION OF WORLD EVENTS TASK CARD

GROUP ONE

Important People

- Death of Confucius (479 B.C.)
- Zhang Qian leaves China (138. B.C.)
- Xuan Zang leaves China for India (629)
- Kublai Khan born (1215)
- Marco Polo arrives in China (1275)
- Columbus reaches the New World (1492)
- Napoleon Bonaparte I rules France (1804-1814)

Instructions

1. Write each date and event on the bottom of separate sheets of paper.

2. Choose a symbol to represent your category of events or one symbol to represent each event. Draw the symbol(s) above the date and event.

CLASSIFICATION OF WORLD EVENTS TASK CARD

GROUP TWO

Wars and Fall of Empires

- Alexander the Great conquers Egypt, Persia, and India (334 B.C.)
- Parthia defeats a Roman invasion (53 B.C.)
- Mongols under Gengis Khan begin conquest of Asia (1206)
- Civil War breaks out between the Mongol princes (1328)
- American Revolutionary War (1775-1783)
- Qing Dynasty falls; establishment of the Republic of China (1911)
- Vietnam War (1960-1975)

Instructions

1. Write each date and event on the bottom of separate sheets of paper.

2. Choose a symbol to represent your category of events or one symbol to represent each event. Draw the symbol(s) above the date and event.

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CLASSIFICATION OF WORLD EVENTS TASK CARD

GROUP THREE

Rise and Unification of Empires

- Han Dynasty established (206 B.C.)
- Roman Empire reaches its greatest Extent (117)
- China united under Tang Dynasty (618)
- Official beginning of the Yuan Dynasty in China (1280)
- Last Mongol Khan is deposed; the Ming Dynasty is established and Silk Road comes to an end (1368)
- Rise of the Ottoman Empire (1300?-1923)
- People's Republic of China established (1949)

Instructions

1. Write each date and event on the bottom of separate sheets of paper.

2. Choose a symbol to represent your category of events or one symbol to represent each event. Draw the symbol(s) above the date and event.

CLASSIFICATION OF WORLD EVENTS TASK CARD

GROUP FOUR

Important Inventions and Discoveries

- Silk Road links China to the West via Central Asia [105 (115 ?) B.C.]
- Buddhism formally recognized in China (65)
- First use of paper in China (150)
- Magnetic compass in use (271)
- Gunpowder invented (618)
- Printing develops in China (730)
- Telephone invented by Alexander Graham Bell (1874)
- Sven Hedin and Aurel Stein rediscover buried oasis cities of Taklamakan (1895)

Instructions

1. Write each date and event on the bottom of separate sheets of paper.

2. Choose a symbol to represent your category of events or one symbol to represent each event. Draw the symbol(s) above the date and event.

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CLASSIFICATION OF WORLD EVENTS TASK CARD

GROUP FIVE

Other Major World Events

B.C.	
563-483	**Buddha**
486	**Herodotus first mentions China in his writings**
479	Death of Confucius
334	Alexander the Great conquers Egypt, Persia, and India

2nd Century B.C. to 2nd Century A.D.	
206	Han Dynasty established
138	Zhang Qian leaves China
105 (115?)	Silk Road links China to the West via Central Asia
102-44	**Julius Caesar**
53	Parthia defeats Rome in a Roman invasion; Rome first hears about silk
27	**Beginning of the Roman Empire**

A.D.	
?4-30	**Jesus Christ**
23	**Pliny incorrectly records the origins of silk, (the Romans thought silk was made from a plant)**
65	Buddhism formally recognized in China
117	Roman Empire reaches its greatest extent
150	First use of paper in China

3rd Century A.D. to 6th Century A.D.	
220	**Fall of the Han Dynasty**
271	Magnetic compass in use
476	**Last Roman Emperor deposed**
500	**Mayan civilization reaches height**
527-565	**Byzantine Emperor Justinian I**
552	**Silk production in Europe**
571-632	**Prophet Mohammed**

handout 7c

7th Century A.D. to 10th century A.D.

618	China united under Tang Dynasty; gunpowder invented
629	Xuan Zang leaves China for India
711	**Arab invasion of Spain**
730	Printing develops in China
800	**Charlemagne is crowned Holy Roman Emperor; Beginning of new empire in West**
907	**Tang Dynasty disintegrates**
960	**Song Dynasty of China established**

11th Century A.D. to 12th Century A.D.

1045	**Moveable type printing invented**
1096	**First Crusade**
1150	**Paper first maufactured in Europe**

13th Century A.D. to 15th Century A.D.

1206	Mongols under Genghis Khan begin conquest of Asia
1206-1227	**Reign of Genghis Khan**
1215	Kublai Khan born
1254	**Marco Polo born in Venice**
1260	**Kublai Khan becomes the Great Khan**
1271	**The Polos, including Marco, leave Venice for second journey to China**
1275	The Polos arrive in China
1276	**Hangzhou, capital of the Southern Song Dynasty, falls to the Mongols**
1280	Official beginning of the Yüan dynasty in China (1280-1368)
1292	**Polos leave China by boat**
1300?- 1923	Ottoman Empire
1328	Civil War breaks out between the Mongol princes
1338-1453	**Hundred Years' War in Europe**
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15th Century On

1445	**Johannes Gutenberg makes the first printed book in Europe**
1453	**Fall of Constantinople**
1492	Columbus reaches the New World

1620	**Pilgrims land at Plymouth Rock and establish a colony in Massachusetts**
1644	**Ming Dynasty falls, China is ruled by the Manchus under the newly established Qing Dynasty**
1689-1917	**Russian Empire**
1775-1783	American Revolutionary War
1776	**Declaration of Independence signed**
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1896	**Airplane invented by Samuel P. Langley**
1911	Qing Dynasty falls; establishment of the Republic of China
1914-1918	**World War I**
1924	**Television invented by John L. Baird**
1939-1945	**World War II**
1944	**Invention of the computer**
1949	People's Republic of China established
1960-1975	Vietnam War
1961	**Yuri A. Gagarin becomes first man in space**
1969	**Apollo 11 brings first men on the moon**
1989	**Berlin Wall is torn down**
1991	**Soviet Republics become independent and U.S.S.R. collapses**

Instructions

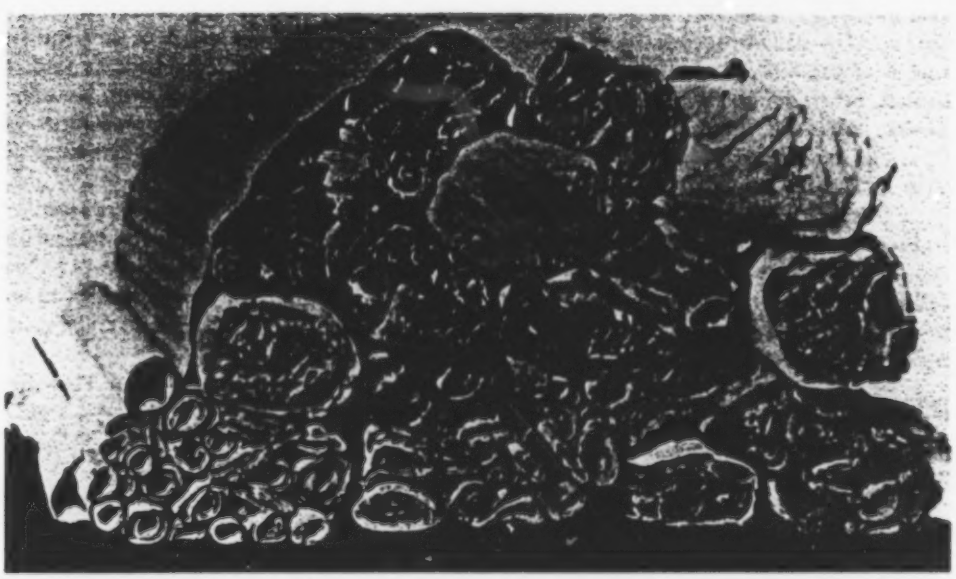
1. Use the poster boards to create a timeline. Include all the dates found in the chart above.

2. Then, write on the poster board all the highlighted events.

3. Make the timeline large enough to insert the information to be provided by the other groups.

RESOURCE CARD

Ruins from the cities buried in the sands of Central Asia.
(From *The Silk Road* by Irene M. Franck and David M. Brownstone)



Buddhist manuscripts found in the Caves of the Thousand Buddhas.
(From *The Silk Road* by Irene M. Franck and David M. Brownstone)

Lesson Eight

CULTURAL EXCHANGE TODAY ALONG THE SILK ROAD

Introduction

What does the Silk Road teach us about cultural exchange?

Throughout our travels and adventures along the Silk Road, we have learned about and encountered many new things—artifacts, ideas, people, and customs. In this lesson, we will reflect on our journey and see how the story of the Silk Road is being retold in our present society. For instance, one merely has to look around to see cultural exchange at work. This final lesson begins with a video of the Silk Road today. Then, the students will share their thoughts about cultural exchange and create a collage to express it.

Objectives

- to further understandings of cultural exchange
- to examine the long-standing impact of cultural interaction
- to look at the ways in which cultural diffusion affects students' own lives
- to share achievements, ideas, thoughts, and concerns

Materials

- Video 3: "The Impact of Cultural Exchange Along the Silk Road"
- Video 3 Transcript
- Handout 8A, Impact of the Silk Road, one copy of page 1 per students, and one task card per group
- Teacher Reference Copy, Impact of the Silk Road
- Large poster board
- 6" x 6" white poster board squares, one per student
- Materials for decorating: construction paper or any kind of colored paper, crayons, scissors, paper scraps, glue/glue sticks, old magazines, tissue paper, felt, sparkles

Pronunciation Guide

Zhang Qian - jhang ch-yen
Xuan Zang - hs-u-yen tsang
Scythians - see-thians
Uighurs - wee-gurs

lesson eight

Time

Two class periods

Suggested Procedures—Part I: Setting the Context

Ask students to recall objects, food, or events found in their country that are originally from other cultures and have changed in form or use. Examples may include: the yoyo (which used to be a kind of weapon for some of the natives in the Philippines but now has become a toy); burrito (from Mexico but ingredients and taste have been adjusted to suit other taste); spaghetti (noodles were said to have originated from China and passed on to Italy; Chinese noodles and Italian spaghetti are different in texture and taste); the celebration of New Year (the calendar follows the Roman calendar and people in one country celebrate New Year's Day differently from other countries). You may want to ask them these questions:

- How were these objects, foods, or celebrations introduced to our culture? *(Examples are: trade, travel, immigration, adoption of a religion)*
- What are some of the things from our culture that have been transmitted to other cultures? Do you think that these objects, ideas, etc. are still in their original form, or have they been changed? *(Products like Coke or McDonalds' hamburger sometimes go by different names in other countries and may also taste differently depending on the available ingredients used in the making of these products, or on the taste preferences of the consumers. The social, political, and economic systems of former American colonies that have been patterned after the United States have also taken different shapes and forms.)*

Suggested Procedures—Part II: Video show and Discussion

Video 3 highlights the cultural exchange and diffusion that occurred along the Silk Road. Several hundred years of interaction among the peoples of the Silk Road exposed one culture to another. As a people adopted a new object, food, custom, or belief, not only cultural exchange but cultural diffusion took place. In cultural diffusion, the object, item, belief, or custom changes in form or meaning in the new environment. Oftentimes, the end-product combines features of both its original and new culture. This process can be likened to children of mixed parentage, a phenomenon that is discussed as part of the video.

1. Before beginning the video, explain cultural diffusion to the students. You may want to ask them why cultural diffusion happens *(Because people of a particular culture always, when adopting a new object or idea, try to shape and form these objects and ideas in a way that is understandable to them.)*

2. Show the video. After the show, ask students for feedback. See if they understood the concept of cultural exchange and diffusion by letting them cite examples of cultural diffusion and exchange from the video. You may want to use the questions found at the end of the video to engage the students in a short discussion or quiz.

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Note: The transcript provided is for the teacher's use only. It can be used as a guide while showing the video, especially when pauses are deemed necessary for emphasis or clarification of the content found in the video.

Suggested Procedures—Part III: Collage-Making

1. Distribute the first page of Handout 8A, The Impact of the Silk Road. Engage the students in a preliminary discussion by highlighting some sections of the handout. Some of the points you may want to highlight are

   - the role of travelers and traders in cultural exchange
   - the difficulty of tracing exact dates or moments of cultural exchange
   - the importance of cultural exchange to the world's different cultures

2. Now divide the class into 5 groups:

   1. Plants and Foods
   2. Technology and Inventions: China to the West
   3. Technology and Inventions: The West to China
   4. Religion
   5. Population

   Distribute to each group their section of Handout 8A. Tell them to read their section carefully and discuss how they could create a song, poem, drawing, or skit that would convey to the class the information they just read. Give them 20 minutes to prepare their presentation. Then ask each group to share their song, poem, drawing, or skit.

3. Now have each student design a "tile" that reflects one of the many cultural ideas that has been transmitted along the Silk Road. You may have students (1) make their tile in class, (2) begin their tile in class and finish it at home, or (3) work on the project at home.

   Explain that each student will get a 6" x 6" square to decorate with a represention of any example of cultural exchange. Students can either draw an object, idea, place, or event. All the squares will become part of a collage. Let the students know whether or not they will be working on the project in class or at home. Some suggestions for decorating are

   - copy and decorate a Chinese proverb or Buddhist poem
   - use magazine pictures to show foods and spices
   - show some patterns that appear on silk fabrics using tissue paper and marker or fabric
   - make a camel out of felt

4. Prepare a space on a wall that will accommodate the entire collage.

5. Have students place their tiles individually on the collage wall. Ask them to explain their tile. Questions they might answer include

   - Where did the idea or practice illustrated originate? How did it get to be part of the culture it is in now?
   - Is this idea or practice common to all people of the given culture? Why or why not?
   - Why have you chosen this particular idea, object or practice? What does it represent?
   - What people or events brought about this cultural exchange?

Suggested Procedures—Part IV: Reflection

As the final closure activity, let the students quietly reflect on their travel logs for a few minutes. Under the section "My Thoughts and Feelings about the Journey," ask them to consider these questions and to write down their reflections:

- In what ways is the story of the Silk Road similar to the story of our world today? *(Cultural exchange and diffusion still happen every day through trade and travel.)*
- Is cultural exchange good? Harmful? In what ways?
- What does the story of the Silk Road teach us about cultural exchange? *(It taught us that cultural exchange is an indispensable part of our daily lives and that all of us benefitted from this interaction through increase in our knowledge and the introduction of products and technology that made our lives better.)*
- What are the ways by which cultural exchange is fostered or hampered? Who or what contributes to or hinders cultural exchange?

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THE IMPACT OF CULTURAL EXCHANGE ALONG THE SILK ROAD

Introduction

Many travelers and traders used the Silk Road. As they journeyed they often stopped to talk and trade. Their interactions helped spread their different cultures to other places. With the widespread contact of different peoples came the exchange of many goods, ideas and influences from different regions and cultures.

People

We will examine some examples of cultural diffusion in the present-day lives of the people living in the oases of the Taklamakan Desert.

Picture 1: Faces of present day Silk Road people

Here is a picture of a group of Uighur women who live in an oasis of the Taklamakan Desert. Look closely at their faces and at their physical features. Some of them look very similar while others look very different. Can you pick out those who look alike and those who don't? Because of the many different groups of people who interacted while traveling and living on the Silk Road in the past, one tribe of people may have members with very different physical features.

Pictures 2, 3, 4: Uighurs

The Uighurs are a tribe of people that may or may not look alike at all. Their oases are in the Taklamakan Desert part of Xinjiang, a region of China. They are of Turkic descent, but over time they have intermarried with Chinese and Mongolians.

Though they live in China, they physically resemble Middle Easterners more than they resemble the Chinese. They speak a Turkic language and they follow the Islam faith.

If you ever travel along this part of the Silk Road, you will know a Uighur immediately by looking at the kind of hat he or she is wearing. Most Uighur men wear embroidered skullcaps or Islamic head dresses, while the women wear brightly colored head scarves.

Pictures 5, 6: Kazakhs

The Kazakhs are also a tribe that mostly live in the Xinjiang region of China. Many Kazakhs have physical features that make them look very distinct. They don't look entirely Chinese, nor do they look entirely Middle Eastern.

Their culture is a mixture of Mongolian, Turkic and Chinese cultures. Also, like the Uighurs, the people, too, can look very different from each other.

Goods

Goods involved in everyday use were often sold in the marketplace and were often the best evidence of cultural diffusion, as they were the things handled most often. Here are four examples of how designs were carried along the Silk Road to influence other cultures in other countries.

Picture 7: A Central Asian plate

People from the east and west had great influence on each others' work. Certain images were freely borrowed from one group's goods to be incorporated into the goods of another group.

Look closely at this hunter design on this bronze plate. It first became popular in the art of Central Asia in the 4th century. Notice in this next picture how it influenced the designs on goods in China.

Picture 8: Tang Dynasty Silk Cloth

This is a silk from the Tang Dynasty in China. It carries the same exact hunter design we saw in the bronze plate. This is an example of how a motif from one culture got transmitted to another culture along the Silk Road.

Picture 9: Central Asian Ewer

The people of Central Asia in the 4th century used ewers like this one made of glass or metal to hold wine and water. Look closely at the art work on the ewer. This design, like the hunter design was later adopted by the Chinese of the 6th century Tang Dynasty.

Picture 10: Tang Dynasty Ewer

Looking at this ewer it becomes pretty obvious that the work of Central Asia greatly influenced the work of China. This Tang Dynasty ceramic ewer with 3 colors has the same artistic design as the ewer in the last picture. The designs were probably borrowed by Chinese artists who saw the art as they made their way to China along the Silk Road.

Religion

The spread of Islam around the year 1000 changed the way people led their lives. Islam was so dominant that its influence was felt from Spain in the west, all the way to Easternmost Asia.

Picture 11: Muslim worshippers

Today its believers can be found in Indonesia, Africa, Turkey, Arabia, and China. Islam became so powerful that it effected the cultures of its believers from their clothing, to their food and to the architecture of their mosques.

Picture 12, 13: Men praying

A mosque is the building where Islamic people go to worship. Here are some men praying at the local mosque. Their religion tells them what type of clothes they will wear. Look at their head dresses. As part of their religious tradition these men must shave their heads and wear these special turbans.

They wear this headdress out of respect for their God, Allah. They cannot pray to him with an uncovered head. Also, in prayer, they must touch their foreheads to the ground. These special turbans cover their heads, but leave their foreheads free for worship.

Picture 14: Architectural influence

Islam had a great influence on much of the architecture of this region. The domed roofs, arched windows and detailed trim all show the Islamic characteristics that are found on many of the buildings along the Silk Road today.

Picture 15: Islamic and Chinese architecture.

There are also many buildings and mosques in China today that show the Arabic influence of Islam combined with a distinct Chinese influence. This mosque in Beijing, China mixes traditional Chinese artistic designs with Arabic elements. Notice the Arabic writing on the trim of the arch.

Food

Travelers and traders frequently met and ate together and they acquired tastes for different types of foods from different regions and cultures.

Picture 16: Man Cooking Shish Kebabs

When you go to the many oasis towns of the Taklamakan Desert in China you will find that shish kebabs are very popular. Shish kebabs are pieces of meat and vegetables put on a stick and cooked over an open flame. They are extremely tasty. Originally, however, they did not come from China, they are really from the Middle East. This "foreign" style of cooking that was adopted by the Chinese is another example of the way in which aspects of one culture is transmitted to other cultures and peoples.

This man is cooking lamb kebabs, which is the main type of meat eaten by Muslims, who by their Islamic religion can not eat pork.

Picture 17: Vegetable stand

This man is selling a wide variety of vegetables, many of which came from different places along the Silk Road. The tomato plant, for example, was originally from the Middle East and is now found in the vegetable markets of China.

Conclusion

There are many different ways that cultural exchange and diffusion can influence a culture. As seen in the food, religion, architecture, and art of the people. Every culture has been influenced by another culture at one time or another. Even today, people from different countries and cultures still continue to meet, interact and exchange goods and ideas and the process of cultural exchange and diffusion continues.

Video 3 Quiz:

1. Look around the classroom or think about the things in your life in which you can see the influences of another culture. Describe some of the items with which you are familiar that show cultural diffusion.

2. How does exchange, as seen on the Silk Road, contribute to cultural diffusion? Describe how interaction between different peoples causes the influence of one culture on another.

3. Consider what would happen if people stopped exchanging. What if nobody wanted to interact with other people? Would things be very different? If so, how?

IMPACT OF THE SILK ROAD

The Historical Impact of the Silk Road

People who traveled on the Silk Road interacted with each other in the markets, teahouses, and caravanserais of great trade centers. Their contact led to the exchange of both goods and ideas.

Sometimes these exchanges were conscious, for example, Zhang Qian brought alfalfa to China. At other times, the exchanges were more gradual and less direct. The long periods of time involved and the lack of adequate records make it difficult to assign specific dates to the spread of culture; consequently, historians can only estimate when certain exchanges occurred. The first official recognition of Buddhism in China, for example, was in 65 A.D., when the Chinese emperor requested that two Indian missionaries bring sacred texts and relics to China. A golden statue of Buddha, however, has been discovered in China dating back to 121 B.C. Likewise, it is difficult to know which ideas traveled over land and which came by sea.

Vessels of colored glass such as these were highly desired by the Chinese, who did not know how to make them. (From *The Silk Road* by Irene M. Franck and David M. Brownstone)

IMPACT OF THE SILK ROAD TASK CARD

GROUP ONE

Plants and Foods:

When people visit a foreign place one of the first things they notice is how different the food tastes. Chinese food, for example, tastes different from Middle Eastern food. Travelers along the Silk Road undoubtedly found some of the new tastes exciting, and they brought back new foods to share with their own people. With increased contact over the Silk Road, more and more foods were exchanged.

From the West into China

Following is a list of plants and foods known to have come to China from Central Asia. These foods have played an important role in the development of Chinese cuisine.

alfalfa
garlic
coriander
sesame
grapevine
pepper
cane sugar
cucumber
chive, onion, and shallot
pear
tomato
turnip
spinach

The Chinese name for tomato, xihongshi (pronounced she-hung-sure), literally means "red western persimmon." The Chinese name for a turnip, huluobo (pronounced who-low-bo), means "barbarian radish." The names of both foods reflect their Western origins.

From China to the west

Plants and foods known to have come from China to the West are:

peaches
mandarin orange
rice
chrysanthemum
rose
apricot
cinnamon

VOCABULARY GUIDE:

alfalfa - a deep-rooted vegetable that was grown mainly for hay.

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chive - a vegetable related to the onion.
coriander - an herb of the carrot family with scented fruits.
shallots - a green onion: herb that resembles an onion.

Instructions

Read the section carefully. Discuss how you could create a song, poem, drawing, or skit that would convey to the class the information you have just read.

IMPACT OF THE SILK ROAD TASK CARD

GROUP TWO

Technology and Inventions: China to the West

The most notable of China's contributions to the West have been scientific and technological. During the period of the Silk Road, China's mechanical technology was much more advanced than that of the West. Many inventions made their way to the West and positively affected the development of Western society.

Silk Manufacturing. For 2,000 years, the Chinese kept the secret of sericulture (silk production). Modern-day production of silk still uses much of the technology that the Chinese invented.

Wheelbarrow. The wheelbarrow helped to make agricultural work more efficient.

Iron chain suspension bridge. Suspension bridges improved transportation in areas that could not be crossed by normal bridges.

Magnetic compass and its use for navigation. The magnetic compass had an enormous impact on the West, as it made long distance sea navigation safer. Equipped with the compass, Arab and European sailors could sail further than they had before.

Paper. Paper had an enormous impact on the world. It made written communication possible on a great scale. Can you imagine what it would be like trying to go for a day without using paper?

Printing. Printing also had an enormous impact on the world's ability to communicate. Books were printed for the first time, which made it possible to make more than one copy at one time, consequently increasing the amount of written material available to the public.

Movable-type printing. Movable-type printing quickened the process of printing a book and thus contributed to the spread of information. With printed material available, more people could read and share their knowledge with others.

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Crossbow and gunpowder. The crossbow and gunpowder were adopted by the West out of the need to compete with the Chinese and other people who had them. Gunpowder changed warfare in Europe.

Spinning Wheel. Made weaving textiles more efficient.

VOCABULARY GUIDE:
mechanical technology - relating to the science and application of machinery and tools.
technological - relating to technology or the practical application of science.

Instructions

Read the section carefully. Discuss how you could create a song, poem, drawing, or skit that would convey to the class the information you have just read.

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IMPACT OF THE SILK ROAD TASK CARD

GROUP THREE

Technology and Inventions: The West to China

At the time of the Silk Road, China was more technologically and scientifically advanced than its neighbors to the west. China did, however, receive many "exotic goods" as gifts. Here are a few examples:

Polychrome (many colored) silks. Many Chinese silks were carried to the Mediterranean where they were dyed by Romans and Jews in Egypt and Syria. The quality of this dyed fabric was unavailable in China, and was worth very much.

Drugs and medicine. China received many medicinal goods from Indian Buddhists who traveled on the Silk Road. They brought with them many different drugs that contributed to the development of Chinese herbal medicine.

Glazes and glasses. China learned how to make glass and to glaze pottery from Rome.

VOCABULARY GUIDE:
glaze - to coat with a smooth, glossy substance for a shiny surface.

Instructions

Read the section carefully. Discuss how you could create a song, poem, drawing, or skit that would convey to the class the information you have just read.

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IMPACT OF THE SILK ROAD TASK CARD

GROUP FOUR

Religion

Different religions influenced the art, architecture, customs, habits, and language of the people of the Silk Road. The major religious influences on the people of the Silk Road were Buddhism and Islam.

Buddism and its effect on East Asia

Although the influence of Buddhism in Central Asia declined with the rise of Islam, Buddhism remained a significant part of the cultures in East Asia (China, Korea, and Japan) and many Southeast Asian countries (Thailand, Burma, Cambodia, and Vietnam).

Language. Over 60,000 Chinese words can be attributed to Buddhism, including words for fate, monks, and glass. Chinese scholars translating Buddhist texts also invented a phonetic system to transcribe words not found in Chinese. This system, which survives to this day, has been important in absorbing many foreign words and ideas into the Chinese language.

Art and Architecture. Buddhist motifs are abundant in Chinese art, as are many stylistic influences that find their roots in the Buddhist Indian art that spread along the Silk Road. This Indian art had been influenced by Greeks; as a result, Chinese art indirectly adopted many of the techniques of Greek art. Buddhist influence in architecture can be seen in pagodas, which resemble Indian buildings known as stupas.

Islam and its effects on Central Asia

Central Asia today is mostly populated by Muslims, people who believe in the Islamic religion. Islam dictates the way many Central Asian people live their lives.

Language. As Islam spread throughout the world, Arabic began to be spoken by many people. Today, large parts of the Middle East and the

Muslim communities in China use the Arab language and script to communicate.

Architecture. Architecture along the Silk Road has many Islamic influences, notably the domed shaped mosques and high minarets (towers).

Knowledge. From the 9th to the 11th centuries, Islamic writers and scientists made large contributions to philosophy, history, astronomy, math, and literature.

VOCABULARY GUIDE:
mosque - a building used for public worship by Muslims.
motif - a recurring or dominant theme or element.
phonetic - relating to spoken language or speech sounds.
transcribe - to write down.

Instructions

Read the section carefully. Discuss how you could create a song, poem, drawing, or skit that would convey to the class the information you have just read.

IMPACT OF THE SILK ROAD TASK CARD

GROUP FIVE

Population

People on today's Silk Road are the descendants of the many past populations that lived on the Silk Road. Some examples are:

Iranians: descended from the Scythians and Persians
Afganis: descended from the Bactrians and the Kushans
Iraqis: descended from Medes (a tribe that once controlled part of the Middle East where Iraq is now located)

Culturally, however, they underwent many changes. With each successive wave of conquering people, the people of the Silk Road took on the characteristics of the conquering people. Because of the invasion of Turkic tribes, a significant percentage of the Silk Road people still speak Turkish dialects. Similarly, because of Muslim control over the region, most of today's Silk Road inhabitants believe in Islam.

Most of today's Silk Road lies in the autonomous region occupied by the Uighurs in the People's Republic of China and in the newly formed nations in the former Soviet Union. There has been a large movement of Russian and Chinese peoples into these two areas in the last 50 years due to territorial annexation. The result is cultural mixes of people who speak both their own native language as well as Russian or Chinese.

When one visits these regions today, one immediately sees that many aspects of the previous Silk Road culture are still visible in today's Silk Road populations. The culture of these populations, however, is constantly under pressure to modernize and develop. Still hard at work behind these changes is cultural exchange, transforming the cultures along the Silk Road as well as our own.

VOCABULARY GUIDE:
autonomous - self-governing.
descendants - coming from an ancestor.
dialect - a regional variety of language.
territorial annexation - joining or uniting of a geographic area.

handout 8a

Instructions

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IMPACT OF THE SILK ROAD

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From China to the west

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mandarin orange	apricot
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chrysanthemum	

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Iraqis: descended from Medes (a tribe that once controlled part of the Middle East where Iraq is now located)

Culturally, however, they underwent many changes. With each successive wave of conquering people, the people of the Silk Road took on the characteristics of the conquering people. Because of the invasion of Turkic tribes, a significant percentage of the Silk Road people still speak Turkish dialects. Similarly, because of Muslim control over the region, most of today's Silk Road inhabitants believe in Islam.

Most of today's Silk Road lies in the autonomous region occupied by the Uighurs in the People's Republic of China and in the newly formed nations in the former Soviet Union. There has been a large movement of Russian and Chinese peoples into these two areas in the last 50 years due to territorial annexation. The result is cultural mixes of people who speak both their own native language as well as Russian or Chinese.

When one visits these regions today, one immediately sees that many aspects of the previous Silk Road culture are still visible in today's Silk Road populations. The culture of these populations, however, is constantly under pressure to modernize and develop. Still hard at work behind these changes is cultural exchange, transforming the cultures along the Silk Road as well as our own.

ALONG THE SILK ROAD BIBLIOGRAPHY

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